SANKARACHARYA'S

SELECT WORKS

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SELECT WORKS

OF

SRI SANKARACHARYA

SANSKRIT TEXT AND
ENGLISH TRANSLATION

TRANSLATED
S. VENKATARAMANAN

FOREWORD BY
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THIRD EDITION

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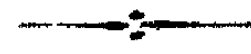


This, the Third Edition, has been revised and enlarged by the addition of some miscellaneous Stotras from the great Acharya's compositions

The Publishers desire to take this opportunity to convey their grateful thanks to Mr. K. Balasubramania Iyer for his scholarly Foreword and for the unstinting and valuable help he has been giving them in the preparation of this series of Condensations of "Ancient Classics".

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PREFACE

THE main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the Non-Dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases, and in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensible by itself independently of the text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara,—mostly elaborate commentaries on the Vedanta aphorisms, the Bhagavad-gita and the Upanishads—a publication of this kind should be specially helpful for a pro-

per understanding of the broad outline of Sankara's philosophy of Non-Dualism The main feature of that philosophy, as will be apparent from a study of the following pages, may be summed up very briefly as follows *Samsara* or phenomenal existence, whose main factor is the bondage of births and deaths in succession is unreal and is the result of illusion,—the ignorance by which the only and absolute reality, the Supreme Self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory, for, since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or *moksha* is relatively spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal Sankara emphasises the fact that such knowledge is not a mere theoretical one which can be gathered from books or lectures, but is of the nature of direct realisation or actual experience. The sole source of this knowledge is a clear and accurate understanding of the Vedic text "That you art," but, however much one may analyse its meaning by means of his own reason or with the aid of commentaries, the direct realisation of the self cannot take place unless the Vedic text i question reaches the student through t'

mouth of a spiritual teacher (the *guru*). It is then, and only then that the disciple realises in a flash, as it were, "I am Brahman," the individual soul is seen, at all times and in all conditions, to be identical with the Supreme Self, and the knowledge springs up that all this is indeed the Self and there is naught but the Self. This the highest goal of spiritual endeavour, the *moksha* or liberation of the Vedanta philosophy. Further detail would be out of place in a short preface of this kind, but the translator feels bound to call attention to one very prominent teaching of Sankara which will be evident from a perusal of the present publication,—namely, that devotion to a personal God (*Saguna Brahman*) is not inconsistent with the true Vedanta philosophy, but, on the other hand, spiritual perfection or liberation is impossible without the grace of God attainable by devotion and the grace of the Master (*guru*) who alone can reveal the true nature of the Self to the ardent aspirant for the Absolute that is beyond all word and thought.

THE TRANSLATOR.

FOREWORD

I have great pleasure in writing a Foreword to this book and I am grateful to my esteemed friend, G. A. Natesan for having asked me to do so. Mr. Natesan, in the course of a distinguished career as a journalist, publisher and public worker, has been rendering very commendable service to the cause of Indian culture by the publication of selections and abridgements from the ancient Indian classics with good and accurate English translations of them. In fact, he has been a pioneer in this field of useful activity and richly deserves the warm praise of all lovers of our culture. Not the least among them is the present one.

The great Shankaracharya, known even in his own day with the honorific appellation of 'Bhagavatpada' is one of the greatest philosophers and spiritual teachers of mankind that the world has produced. He has made a profound and lasting contribution to the world's philosophic and religious thought. His inspiration and influence have been very great and abiding in his own country and have also been felt in a very marked degree in the West. I remember in the tenth session of the All India Philosophical Congress in 1934, presided over by Dr. Mackenzie, the

eminent philosophers Eastern and Western, assembled there, voted unanimously with great enthusiasm for a portrait of Shankara as one of the great philosophers of the world. Scholars differ greatly as regards the age in which he lived, the dates ranging from the second or third century B. C. to the 8th or 9th century A. D and it is not possible to come to a definite conclusion upon the evidences at present available. But one thing can, with certainty, be stated from the impressions gathered from the internal evidence in his works and from the traditional accounts of his life and achievements, that he was born during a very distracted and unsettled period in the history of Indian thought and culture. He, most probably, should have lived at a time when the pristine ethical purity and all-pervading influence of Buddhism in India was rapidly on the decline and, as a result, there was great chaos and confusion Innumerable cults and sects arose and divided the minds of men. Corrupt practices and crude superstitions masqueraded in the name of religion and attracted many followers. Tradition records that there were seventy-two cults and sects during Shankara's period, besmirching the fair name of India's ancient noble religion and culture. It was Shri Shankaracharya's marvellous hurricane campaign from Kashmere and Nepal in the North to Cape

Comorin in the South—a campaign not of the sword, spelling ruin and destruction, but of intellectual conquest, peaceful persuasion, and loving propaganda that led to the victorious establishment of the unity and purity of enlightened Hindu thought and culture and the banishment of many superstitions, and corrupt practices and rites. He based his doctrines upon the fundamental truths experienced by the immortal seers of our race. The Kapalika, the Shakta and others like them fell before the sledge-hammer blows of his irresistible logic and were absorbed into one fold by his overflowing kindness and his universal tolerance. The ancient well known six systems of Hindu theism known as the six samayas re-emerged, purged of all excrescences which crept into them during this dark age. Hence it is, that tradition refers to Shri Shankaracharya as 'the establisher of the 'shanmathas.' Wherever we may go in India, whether to Bhadrinath and Amarnath on the snow-clad uplands of the Himalayas or to Kanyakumari and Trichendur in the extreme south of India, we see still to-day enduring evidences of his enlightened reforming zeal and spiritual inspiration. He devoted a great part of his energy to the composition of beautiful stotras, in praise of the supreme deities of the six samayas for popular use in our daily prayers and they form a vital part, of the

Shankara's works that we have now got. In these poems, we can enjoy his many-sided personality as the devout adherent of everyone of these samayas from his standpoint of the unified and comprehensive conception of them. Without the slightest tinge of partiality or preference, he has adapted the stotras to the spirit and technique of the various modes of worship of these six samayas. He is at once, an ardent devotee of Shiva in the Sivanandalahari, a pious worshipper of Vishnu in the Vishnu Padadikesanta stotras, a humble servant of Parasakthi in the Soundarya Lahari and a devoted follower of Skanda and Ganapathi in the poems in their praise. His stotras breathe an intense religious fervour and infuse the ecstasy and pathos of Bhakti and, what is rare, are suffused with the spirit of tolerence for the different angles of vision of the earnest seeker for the Godhead. We see in them not the intellectual aristocrat or the disputing scholiast or the thundering reformer but the devoted supplicant at the feet of the Lord who, in his infinite wisdom, takes many forms suited to the varied mental equipment and differing tastes of his devotees. We find him therein denouncing in strong terms the dissipation of the intellect, energy, and effort of man in the acquisition of book-learning and in fruitless logic-chopping disputation. He proclaims

boldly the unpalatable truth "Nahi Nahi Rakshathi Dukring Karane" and "Vritha Kantakshobham Vahasi Tarka Vachasa". To him, religion is realisation, not learning or dialectic.

With the aid of his wonderful spiritual insight, his gigantic intellect, his intuitive genius, his profound and all-comprehensive learning and his subtle penetrating logic, he constructed the many-mansioned edifice of Vedanta and rested it on everlasting foundations. Though the great Badarayana and Gaudapada preceded him in evolving the Vedantic thought, it was Shri Shankara that established the Vedanta as the prince among the darsanas of Indian philosophy. Through his marvellous Bhashya on the Brahma sutras and his lucid and masterly exposition of the meaning of the Upanishads and his clear and forcible commentary on the Gita and through his simple and easy enunciation of Vedantic doctrines in his prakaranas, he formulated and popularised the truths of the Vedanta and brought them home to the millions of his countrymen. He travelled ceaselessly throughout the length and breadth of India in an age when travelling was by no means easy or quick and even walked long distances barefooted and clad in the yellow robes of renunciation and spread his enlightened thought to all the masses. In his all too short life, he worked incessantly

for the uplift and spiritual welfare of his countrymen and devoted all his energy to the service of humanity. His loving disciple, Padmapada, bears eloquent testimony in his Panchapadika to the fame and popularity of his great Acharya and to his wholesale dedication of his life for the sake of Lokanugraha and describes in beautiful verse how people flocked to him from all quarters to hear the mellifluous flow of wisdom from his lips.

Though some of his important doctrines and conclusions are challenged by the other schools of Indian Philosophy the main underlying currents of thought which distinguish the Vedanta as the foremost and distinct darsana have been recognised by them all. It is, indeed, profitable at the present day to emphasise this vital aspect of Shri Shankara's work as a philosopher, as we are apt to lose sight of it in the maze of polemical literature that has grown since his day between the three great schools of Vedanta philosophy which has only brought to the fore the keen differences among them. The doctrine of the self-evident validity of the Sruti Pramana, and the consequential principle of the supreme authority of the Prasthana Trayas (Upanishad, Brahma sutras and Gita), the doctrine of an ever-existent, unchanging Atma, the acceptance of Iswara as the first cause of the Universe as established by the

sruti and not merely by anumana or inference and the theory of Ananda or positive happiness in Moksha as contrasted with the negative view of dukha nivritti of the naiyayika, vaiseshika, sankhya, patanjala and prabhakara schools of Indian Philosophy and the self-luminosity and the sentient blissful nature of Jiva and its characteristic of doer and enjoyer - these and many more are common to all the three schools of Vedanta philosophy. All these owe their clear elucidation to the genius and masterful exposition of this great world-teacher Even the great doctrine of Maya, always associated with his name, has been misunderstood as importing the theory of illusion and he has been sometimes denounced as a Crypto-Buddhist (Pracchanna Bauddha). But it is well to remember that Shankara strongly refutes the sunya vada of Buddhist philosophy, that nothing exists, neither matter nor mind, as well as the Kshanika Vada, that nothing exists for more moments than one and the Vignavada or the theory of subjectivism, the denial of the externality of the world to the thinking subject. The practical utility of the Maya doctrine in its bearing upon life consists in its efficacy for developing the spirit of unity by realizing that differences are unreal. In fact, of the three kinds of Bheda, namely Sajatiya, Vijatiya and Svagata Bheda into which all

differences in the world can be classified, Shankara would reject all the three as untrue, while Ramanuja would discard the first two and Madhva would refute the first.

Above all, the great service done by Shankara is his method of approach in the discussion and solution of the problems of philosophy. He laid stress on anubhava or integral experience, as the final test of the truth or correctness of any solution and on the acceptance of sruti as the record of the religious experience of the immortal seers of our race. He would not pin his faith on the validity of the conclusions of the finite logical intellect of man He would often denounce the 'Sugata Samaya' (Buddhist philosophy) for following the method of implicitly accepting the dictates of one's own intellect as the ultimate truth. He believed in flawless reasoning as conducive to the proper interpretation of sruti and of anubhava and accepted the rigorous standards of logic in the elucidation of spiritual truths. He maintained a scrupulous intellectual honesty and rested his conclusions upon wellknown and authentic scriptural authority and on accurate quotations therefrom. In the enunciation of his doctrines and in his refutations of the theories of other darsanas he exhibited a calm, sober, reasonable and just attitude and as Sir Radhakrishnan says 'he

destroyed many an old dogma not by violently attacking it but by quietly suggesting something more reasonable which was at the same time more spiritual too' He rarely criticised without mastering fully their intricacies, details and technique the other systems of philosophy and seldom indulged in vituperative language or in attributing motives to his opponents In one place in his writings where he exhibited an unusual warmth in criticising the theory of the Tarkika he gently apologises for this lapse by stating that he did not indulge in criticism for its own sake but for the sake of the pursuit and discovery of truth. He was master of an wonderful style and even those who criticised strongly his views admired the power, lucidity, terseness, suggestiveness and beauty of his prose In his own school of Advaita Vedanta he held a unique place and unlike the case of the other darsanas, his doctrines and theories have been followed with respect and admiration, but never departed from, by any of the brilliant galaxy of Advaita teachers and writers that have succeeded him till the present day.

In him, we have the unique combination of the saint and the ascetic, the scholar and the poet, the philosopher, religious reformer, and man of action. It is refreshing to read the beautiful account of his intense

love and devotion to his mother in striking contrast to his cold asceticism. In spite of the many centuries that have elapsed since his passing away, his great inspiration and tradition have been kept fully alive even to-day through the influence of the great Mutts he established for the spiritual welfare of succeeding generations of his countrymen and by the illustrious succession of disciples who have adorned the headship of these Mutts and shed their spiritual lustre upon their fellowmen.

He taught mankind to love truth, respect reason, practise tolerance and realize the purpose of life. None can deny his rightful place among the immortals of the world.

"Ashrama"
MYLAPORE

K. BALASUBRAMANIA IYER.



SELECT WORKS
OF
Sri Sankaracharya

॥ हरिस्तुतिः ॥

HYMN TO HARI

स्तोष्ये भक्त्या विष्णुमनादिं जगदादिं
यस्मिन्नेतत्संसृतिचक्रं भ्रमतीत्थम् ।
यस्मिन्दृष्टे नश्यति तत्संसृतिचक्रं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १ ॥

I praise, with devotion, the All-pervading (Vishnu), Who Himself without origin, is the origin of the universe, in whom this wheel of *samsara** revolves in this wise, and realising Whom, this wheel of *samsara* is destroyed—that Hari, the destroyer of the darkness of *samsara*, I praise. (1)

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*Phenomenal existence; the succession of births and deaths.

यस्यैकांशादित्थमशेषं जगदेतत्
प्रादुर्भूतं येन पिनद्धं पुनरित्थम् ।
येन व्याप्तं येन विबुद्धं सुखदुःखैः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २ ॥

Him, from a single aspect of Whom this whole universe has sprung into existence, by Whom again it is held together in this manner, by Whom it is pervaded, and by Whom it is illumined through pleasure and pain,—that Hari, the destroyer of the darkness of *samsara*, I praise. (2)

सर्वज्ञो यो यश्च हि सर्वः सकलो यो
यश्चानन्दोऽनन्तगुणो यो गुणधामा ।
यश्चाव्यक्तो व्यस्तसमस्तः सदसद्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३ ॥

Him, Who is all-knowing, Who is indeed all and perfect, who is bliss itself, Who resides in the qualities[1] and has therefore endless attributes, Who is Unmanifest that differentiates the undifferentiated, and Who

*Sattva, Rajas and Tamas.

is both the real and the unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (3)

यस्मादन्यन्नास्त्यपि नैवं परमार्थं
दृश्यादन्यो निर्विषयज्ञानमयत्वात् ।
ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४ ॥

There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the knower,—that Hari, the destroyer of the darkness of *samsara*, I praise. (4)

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वाः
वैराग्येणाभ्यासबलाच्चैव द्रढिम्ना ।
भक्त्यैकाग्र्यध्यानपरा यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ५ ॥

Him who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of

the Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion,—that Hari, the destroyer of the darkness of *samsara*, I praise. (5)

प्राणानायम्योमिति चित्तं हृदि रुध्वा
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणे चित्ते भाद्दशिरस्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ६ ॥

Him who is realised as "I am the self-resplendent Self" when, by the control of the life-forces, the mind is confined within the heart amidst the repetition of the sound Om and, all other memory being excluded, is merged therein and is finally dissolved,—that Hari, the destroyer of the darkness of *samsara*, I praise. (6)

यं ब्रह्माख्यं देवमनन्यं परिपूर्णं
हृत्स्थं भक्तैर्लभ्यमजं सूक्ष्ममतर्क्यम् ।
ध्यात्वाऽऽत्मस्थं ब्रह्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ७ ॥

Him Whom the knowers of Brahman realise by meditation as the Supreme Lord within themselves known as Brahman, as the secondless, infinite, unborn, subtle, inscrutable Resplendence residing in the heart and attainable only by devotees,—that Hari, the destroyer of the darkness of *samsara*, I praise. (7)

मात्रातीतं स्वात्मविकासात्मविबोधं
ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्य ।
भावग्राह्यानन्दमनन्यं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ८ ॥

Him Who is understood as the unsurpassable bliss realisable only by the spirit by those who perceive within their own hearts. That which is beyond the senses, being realisable only by the expansion of the individual self, and beyond the cognisable, being cognition itself,—that Hari, the destroyer of the darkness of *samsara*, I praise. (8)

यद्यद्वेद्यं वस्तुसतत्त्वं विषयाख्यं
तत्तद्ब्रह्मैवेति विदित्वा तदहं च ।

ध्यायन्त्येवं यं सनकाद्या मुनयोऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ९ ॥

Him Whom, the Unborn, sages like Sanaka meditate upon by understanding that every object of perception has an underlying reality and is identical with Brahman and by realising "I am That",—that Hari, the destroyer of the darkness of *samsara*, I praise. (9)

यद्यद्वेद्यं तत्तदहं नेति विहाय
स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य।
तस्मिन्नस्मीत्यात्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १० ॥

Him Whom the knowers of SELF know as the Supreme Lord "in whom I am" by eliminating as not-I whatever is perceptible, and by realising that bliss which is self-resplendent consciousness,—that Hari, the destroyer of the darkness of *sâmsara*, I praise. (10)

हित्वा हित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भादृशिमात्रं गगनाभम्।

त्यक्त्वा देहं यं प्रविशन्त्यच्युतभक्ताः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ११ ॥

Him in Whom the devotees of the Immutable, forsaking their bodies, merge themselves by realising Him as the pure self-resplendent SELF, infinite like space, as That which alone remains when all that is cognisable and differentiated is eliminated step by step,—that Hari, the destroyer of the darkness of *samsara*, I praise. (11)

सर्वत्रास्ते सर्वशरीरी न च सर्वः
सर्वं वेत्त्येवेह न यं वेत्ति च सर्वः ।
सर्वत्रान्तर्यामितयेत्थं यमयन्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ १२ ॥

Him Who is in all, Whose body is this all, and yet Who not this all, Who knows all, but Whom none knows at all, and Who, as stated above, holds all this together, being the inner spirit thereof,—that Hari, the destroyer of the darkness of *samsara*, I praise. (12)

सर्वं दृष्ट्वा स्वात्मनि युक्त्या जगदेतत्
दृष्ट्वाऽऽत्मानं चैवमजं सर्वजनेषु ।
सर्वात्मैकोऽस्मीति विदुर्यं जनहृत्स्थं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १३ ॥

Him Who is realised as "I am the One that is the All" by those who see, by their reason, all this universe as existing within themselves and their own self as the Unborn residing in the heart of all beings,—that Hari, the destroyer of the darkness of *samsara*, I praise. (13)

सर्वत्रैकः पश्यति जिघ्रत्यथ भुङ्क्ते
स्प्रष्टा श्रोता बुध्यति चेत्याहुरिमं यम् ।
साक्षी चास्ते कर्तृषु पश्यन्निति चान्ये
तं संसारध्वान्तविनाशं हरिमीडे ॥ १४ ॥

Him Who is described by some as the One in all beings that sees and smells and tastes and touches and hears and knows, and by others as the witness that is the seer in all doers,—that Hari, the destroyer of the darkness of *samsara*, I praise. (14)

पश्यन्शृण्वन्नत्र विजानन्रसयन्सं-
जिघ्रद्बिभ्रद्देहमिमं जीवतयेत्थम् ।
इत्यात्मानं यं विदुरीशं विषयज्ञं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १५ ॥

Him Who is realised as the Supreme Lord the SELF that is the knower of objects, Who sees and hears and knows and tastes and smells and holds this body together as the individual self therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (15)

जाग्रद्दृष्ट्वा स्थूलपदार्थानथ मायां
दृष्ट्वा स्वप्नेऽथापि सुषुप्तौ सुखनिद्राम् ।
इत्यात्मानं वीक्ष्य मुदाऽऽस्ते च तुरीये
तं संसारध्वान्तविनाशं हरिमीडे ॥ १६ ॥

He Who sees objects of gross matter in the waking state, illusion in dream, and blissful repose in deep sleep and Himself in the fourth state and is happy,—that Hari, the destroyer of the darkness of *samsara*, I praise. (16)

पश्यञ्छुद्धोऽप्यक्षर एको गुणभेदान्
नानाकारान्स्फाटिकवद्भाति विचित्रः ।

भिन्नश्छन्नश्चायमजः कर्मफलैर्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ १७ ॥

Him Who, though pure, imperishable, one and unborn, nevertheless imposes upon Himself* different qualities and different shapes and, like a crystal†, shines variegated, differentiated and hidden by the fruits of action—that Hari, the destroyer of the darkness of *samsara*, I praise. (17)

ब्रह्माविष्णू रुद्रहुताशौ रविचन्द्रौ
इन्द्रो वायुर्यज्ञ इतीत्थं परिकल्प्य ।
एकं सन्तं यं बहुधाऽऽहुर्मतिभेदात्
तं संसारध्वान्तविनाशं हरिमीडे ॥ १८ ॥

Him Who is the one Reality, but Who owing to the diversity of intellects, is conventionally spoken of in various ways as Brahman, Vishnu, Rudra, Fire, the Sun, the Moon, Indra, Vayu (the God of Wind), and sacrifice,—that Hari, the destroyer of the darkness of *samsara*, I praise. (18)

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* Lit: Sees. † Reflecting external colours.

सत्यं ज्ञानं शुद्धमनन्तं व्यतिरिक्तं
शान्तं गूढं निष्कलमानन्दमनन्यम् ।
इत्याहादौ यं वरुणोऽसौ भृगवेऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १९ ॥

Him, the Unborn, Whom, at the beginning of the Taittiriya-Upanishad, Varuna explained to Bhrigu as being uncontradictable, conscious, pure, imperishable, transcendental unperturbed, unperceivable, without parts, blissful, and without a second,—that Hari, the destroyer of the darkness of *samsara*, I praise. (19)

कोशानेतान्पञ्च रसादीनतिहाय
ब्रह्मास्मीति स्वात्मनि निश्चित्य दृशिस्थम् ।
पित्रा शिष्टो वेद भृगुर्यं यजुरन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २० ॥

Him Whom, as stated at the end of the Taittiriya-Upanishad, Bhrigu, taught by his father, realised as the witness in everything after having determined within himself "I

* Son of Varuna.

am the Brahman beyond these five sheaths of taste, etc.*",—that Hari, the destroyer of the darkness of *samsara*, I praise. (20)

येनाविष्टो यस्य च शक्त्या यदधीनः
क्षेत्रज्ञोऽयं कारयिता जन्तुषु कर्तुः ।
कर्ता भोक्ताऽऽत्माऽत्र हि यच्छक्त्यधिरूढः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २१ ॥

Him by Whose inspiration, by Whose power,† and on whom depending, the knower of the field ‡ directs the active principle in all creatures, and by Whose power is impelled the self that is the doer and enjoyer in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (21)

सृष्ट्वा सर्वं स्वात्मतयैवेत्थमतर्क्यं
व्याप्याथान्तः कृत्स्नमिदं सृष्टमशेषम् ।
सच्च त्यच्चाभूत्परमात्मा स य एकः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २२ ॥

* The five *kosas*, namely, annamaya, pranamaya, manomaya, vijinanamaya and anandamaya.
† Maya-sakti, the power of illusion
‡ Kshetrajna, the individual conscious self.
|| Chit-sakti, the power of intelligence.

Him, the one Supreme SELF, Who created all this indescribable universe and Who fully permeates every part of that creation, being identical therewith, and thus becomes all that is manifest and unmanifest,—that Hari, the destroyer of the darkness of *samsara*, I praise. (22)

वेदान्तैश्चाध्यात्मिकशास्त्रैश्च पुराणैः
शास्त्रैश्चान्यैः सात्त्वततन्त्रैश्च पुराणैः ।
दृष्ट्वाऽथान्तश्चेतसि बुध्वा विविशुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २३ ॥

Him Whom, by the help of the Vedantas, the sciences treating of the self, the Puranas, the cults of Vishnu-worship and other sciences, many have realised as the Supreme Lord within their own selves and, knowing thus, have merged themselves into Him,—that Hari, the destroyer of the darkness of *samsara*, I praise. (23)

श्रद्धाभक्तिध्यानशमाद्यैर्यतमानैः
ज्ञातुं शक्यो देव इहैवाशु य ईशः ।

दुर्विज्ञेयो जन्मशतैश्चापि विना तैः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २४ ॥

Him, the resplendent Lord, Who is speedily realisable even in this world by those who strive to seek him by means of faith, devotion, meditation, self-control and other expedients, but Who is hard to realise even through hundreds of lives for those who are devoid of those expedients,—that Hari, the destroyer of the darkness of *samsara*, I praise. (24)

यस्यातर्क्यं स्वात्मविभूतेः परमार्थं
सर्वं खल्वित्यत्र निरुक्तं श्रुतिविद्भिः ।
तज्जादित्वादब्धितरङ्गाभमभिन्नं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २५ ॥

Him, the indescribable glory of Whose manifestation has been defined by the Vedic seers in the passage "All this indeed is Brahman," that is, all this, being born of Him, being in Him and dissolving in Him, is identical with him, like the waves of the ocean,—that Hari, the destroyer of the darkness of *samsara*, I praise. (25)

दृष्ट्वा गीतास्वक्षरतत्त्वं विधिनाऽजं
भक्त्या गुर्व्या लभ्य हृदिस्थं दृशिमात्रम् ।
ध्यात्वा तस्मिन्नस्म्यहमित्यत्र विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २६ ॥

Him who is realised by intense devotion as the unborn and indestructible principle, the pure intelligence residing as Witness in the heart, and by meditating "I am in Him," as taught in the Gita and in the manner laid down therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (26)

क्षेत्रज्ञत्वं प्राप्य विभुः पञ्चमुखैर्यो
भुङ्क्तेऽजस्रं भोग्यपदार्थान्प्रकृतिस्थः ।
क्षेत्रे क्षेत्रेऽप्स्विन्दुवदेको बहुधाऽऽस्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २७ ॥

Him, the Infinite, Who, assuming the condition of the individual self and dwelling in nature, incessantly enjoys the objects of enjoyment through the five gateways of the senses, and Who, though one, appears as different in different bodies like the

moon reflected in the waters,—that Hari, the destroyer of the darkness of *samsara*, I praise. (27)

युक्त्याऽऽलोड्य व्यासवचांस्यत्र हि लभ्यः
क्षेत्रक्षेत्रज्ञान्तरविद्भिः पुरुषाख्यः ।
योऽहं सोऽसौ सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २८ ॥

Him Who is named Purusha and Who is realised, even in this world, as "He who is I is that Supreme Lord and I am verily He" by those who intelligently investigate the teachings of Vyasa and understand the distinction between the field and the knower of the field,†—that Hari, the destroyer of the darkness of *samsara*, I praise. (28)

एकीकृत्यानेकशरीरस्थमिमं ज्ञं
यं विज्ञायेहैव स एवाशु भवन्ति ।
यस्मिन्लीना नेह पुनर्जन्म लभन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २९ ॥

* The Brahma-Sutras of Vyasa.
† Kshetra, the field or the body, and Kshetrajna, the knower of the field or the individual self.

Him, the conscious principle residing in innumerable bodies, Whose oneness realising, men speedily become Himself in this very life, and, in Whom merged, they come no more to birth in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (29)

द्वन्द्वैकत्वं यच्च मधुब्राह्मणवाक्यैः
कृत्वा शक्रोपासनमासाद्य विभूत्या ।
योऽसौ सोऽयं सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३० ॥

Him Who is realised as "He that is the Supreme Lord is I and I am verily He" by those who understand the unity in duality taught by the passages of the Madhu-Brahmana* and attain a supremacy that exacts veneration even at the hands of Indra,—that Hari, the destroyer of the darkness of *samsara*, I praise. (30)

योऽयं देहे चेष्टयिताऽन्तःकरणस्थः
सूर्ये चासौ तापयिता सोऽस्म्यहमेव ।

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* Brih. Up , II. 5.

इत्यात्मैक्योपासनया यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३१ ॥

Him Who is realised as the Supreme Lord by those who meditate on the unity of the SELF, as "He that, dwelling in the mind, impels the body to action, He too that, residing in the sun, causes him to radiate heat, I am verily He,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (31)

विज्ञानांशोऽर्यस्य सतः शक्त्यधिरूढो
बुद्धेर्बुध्यत्र बहिर्बोध्यपदार्थान् ।
नैवान्तःस्थं बुध्यति यं बोधयितारं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३२ ॥

Him, the ultimate reality, a spark of Whose consciousness reflected in nature* cognises the objects of cognition outside the mind, but does not cognise Him that dwells within the mind and inspires the cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (32)

*i.e., the individual self.

कोऽयं देहे देव इतीत्थं सुविचार्य
ज्ञाता श्रोता मन्तयिता चैष हि देवः ।
इत्यालोच्य ज्ञांश इहास्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३३ ॥

Him who is realised as "I am that conscious principle in this body" by those who intelligently enquire "Who is this Shining One in the body?" and determine that this Shining one is indeed the knower, the hearer and the thinker,—that Hari, the destroyer of the darkness of *samsara*, I praise. (33)

को ह्येवान्यादात्मनि न स्यादयमेष
ह्येवानन्दः प्राणिति चापानिति चेति ।
इत्यस्तित्वं वक्त्युपपत्त्या श्रुतिरेषा
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३४ ॥

Who indeed can live, if He does not reside in the body? He alone, therefore, is the Supreme Blise and He is the incoming and outgoing life. By such reasoning does the Scripture* declare that He is,—that Hari, the destroyer of the darkness of *samsara*, I praise. (34)

* The Taittiriya-Upanishad.

प्राणो वाऽहं वाक्श्रवणादीनि मनो वा
बुद्धिर्वाऽहं व्यस्त उताथापि समस्तः
इत्यालोच्य ज्ञप्तिरिहास्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३५ ॥

"Am I the vital energy*? Or Speech? Or the senses of hearing etc? Or the mind†? Or the intellect? ‡ Am I a particular entity or the collective whole?" Him Who, by thus meditating, is realised as "I am the conscious principle in this body,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (35)

नाहं प्राणो नैव शरीरं न मनोऽहं
नाहं बुद्धिर्नाहमहङ्कारधियौ च ।
योऽत्र ज्ञांशस्सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३६ ॥

Him Who is realised as "I am not the vital energy*, nor the body, nor the mind†, nor the intellect‡, nor the ego§, nor the understanding ||, but am verily He that is the conscious principle in this body,"—that

* Prana. † Manas. ‡ Buddhi. § Ahankara. || Dhi.

Hari, the destroyer of the darkness of *samsara*, I praise. (36)

सत्तामात्रं केवलविज्ञानमजं सत्
सूक्ष्मं नित्यं तत्त्वमसीत्यात्मसुताय ।
साम्नामन्ते प्राह पिता यं विभुमाद्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३७ ॥

Him Whom, in the Upanishad of the Samaveda*, the father † explains to his son ‡ as pure existence, pure consciousness, the unborn, the real, the transcendental, the eternal, the infinite, the first cause, and by declaring "That thou art",—that Hari, the destroyer of the darkness of *samsara*, I praise. (37)

मूर्तामूर्ते पूर्वमपोह्याथ समाधौ
दृश्यं सर्वं नेति च नेतीति विहाय ।
चैतन्यांशे स्वात्मनि सन्तं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३८ ॥

Him Who is realised as the ultimate reality by those who, through perfect

*Chhandogya-Upanishad. †Uddalaka. ‡Svetaketu.

absorption of thought*, attain to the knowledge of the conscious principle within themselves by first excluding all conditioned and unconditioned existence and then eliminating all that is perceptible as "Not this", "Not this,'.—that Hari, the destroyer of the darkness of *samsara*, I praise. (38)

ओतं प्रोतं यत्र च सर्वं गगनान्तं
योऽस्थूलानण्वादिषु सिद्धोऽक्षरसंज्ञः ।
ज्ञाताऽतो यो नेत्युपलभ्यो न च वेद्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३९ ॥

Him Who is the warp and woof of the web of this universe including the undifferentiated ether, Who is established under the designation of the Instructible in such passages as "It is not gross, It is not atomic etc.", Who can only be understood as "There is no knower but He," but Who is not the object of cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (39)

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* Samadhi

तावत्सर्वं सत्यमिवाभाति यदेतत्
यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।
दृष्टे यस्मिन्सर्वमसत्यं भवतीदं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४० ॥

Him, the Knower, without realising Whom within one's self as "I am He," all this appears as real, but, who being realised, all this becomes unreal,—that Hari the destroyer of the darkness of *samsara*, I praise. (40)

रागामुक्तं लोहयुतं हेम यथाऽग्नौ
योगाष्टाङ्गैरुज्ज्वलितज्ञानमयाग्नौ ।
दग्ध्वाऽऽत्मानं ज्ञं परिशिष्टं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४१ ॥

Him Who is realised as the consciousness that ultimately remains when the self that is not free from impurity is burnt in the fire of knowledge kindled by eightfold Yoga*, like gold alloyed with iron in the furnace,—that Hari, the destroyer of the darkness of *samsara*, I praise. (41)

*Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

यं विज्ञानज्योतिषमाद्यं सुविभान्तं
हृद्यर्केन्द्वग्न्योकसमीढ्यं तटिदाभम् ।
भक्त्याऽऽराध्येहैव विशन्त्यात्मनि सन्तं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४२ ॥

Him Who is the resplendent light of consciousness, the first cause, the praiseworthy, Who shines like lightning within the heart amidst the spheres of the sun, moon and fire, in Whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life,—that Hari, the destroyer of the darkness of *samsara*, I praise (42)

पायाद्भक्तं स्वात्मनि सन्तं पुरुषं यो
भक्त्या स्तौतीत्याङ्गिरसं विष्णुरिमं माम् ।
इत्यात्मानं स्वात्मनि संहृत्य सदैकः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४३ ॥

May He, the all-pervading (Vishnu), protect this devotee who is an individual self† existing in Himself, considering "This

*This is a technicality of the higher *Yoga*.
†Purusha.

devotee praises Me Who am the essence of all organs with constant devotion and single-mindedness and withdrawing himself within his own self"—that Hari, the destroyer of the darkness of *samsara*, I praise. (43)

इत्थं स्तोत्रं भक्तजनेड्यं भवभीति-
ध्वान्तार्काभं भगवत्पादीयमिदं यः ।
विष्णोर्लोकं पठति शृणोति व्रजति ज्ञो
ज्ञानं ज्ञेयं स्वात्मनि चाप्नोति मनुष्यः ॥४४॥

He who recites or hears this hymn of the venerable teacher, valuable to devotees and resembling the sun in dispelling the darkness of the fear of *samsara*, attains the state of the All-pervading (Vishnu) and, becoming a seer, realises both knowledge and the object of knowledge* within himself. (44)

॥ इति हरिस्तुतिः समाप्ता ॥

Thus ends the hymn to Hari

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* The Supreme Being.

॥ दशश्लोकी ॥

THE TEN-VERSED HYMN

न भूमिर्न तोयं न तेजो न वायुः
 न खं नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात्सुषुप्त्येकसिद्धः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

I am neither earth, nor water, nor fire, nor air, nor ether, nor sensory organ, nor the conglomeration of all these; for, all these are transient. I am He that alone remains in deep sleep, the secondless, uncontradictable* attributeless Bliss (Siva). (1)

न वर्णा न वर्णाश्रमाचारधर्मा
 न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहंममाध्यासहानात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

I am neither castes, nor the rules of caste, society and custom, nor for me are concen-

* Lit. the ultimate remnant.

tration, meditation, *Yoga* and other practices; for, all this illusion of "I" and "mine" is rooted in the not-self and is therefore dispellable by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva.) (2)

न माता पिता वा न देवा न लोकाः
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

I am neither mother, nor father, nor the gods, nor the worlds, nor the *Vedas*, nor sacrifices, nor any holy place; for, in deep sleep I am [identical with Brahman which however is] not absolute non-existence. I am therefore the secondless, uncontradictable attributeless Bliss (Siva). (3)

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

Neither the Sankhya doctrine, nor the Saiva, nor the Pancharatra, nor the Jaina,

nor the Mimamsaka, nor any other, holds good. For, by special realisation it is revealed that my nature is absolutely pure. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (4)

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

I am neither above, nor below, nor inside, nor outside, nor middle, nor across, nor before, nor behind; for I am indivisible and one by nature and am all-pervading like space I am therefore the secondless, uncontradictable, attributeless Bliss (Siva.) (5)

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless; for I am of the

nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva.) (6)

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

There is neither teacher, nor science, nor pupil, nor teaching, nor you (the hearer), nor I (the speaker), nor this empirical universe; for, I am the consciousness of the reality, which does not admit of differentiation. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (7)

न जाग्रन्न मे स्वप्नको वा सुषुप्तिः
न विश्वो न वा तैजसः प्राज्ञको वा ।
अविद्यात्मकत्वात्त्रयाणां तुरीयः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

For me there is neither waking nor dream nor deep sleep, nor am I the self conditioned by any of these three states (*visva*, *taijasa* or *prajna*); for, all these are of the

nature of nescience, but I am the fourth beyond these three. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (8)

अपि व्यापकत्वाद्धि तत्त्वप्रयोगात्
स्वतस्सिद्धभावादनन्याश्रयत्वात् ।
जगत्तुच्छमेतत्समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

All this universe, being other than the SELF, is unreal; for, the SELF alone is all-inclusive, constitutes the ultimate goal and is self-established and self-dependent. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (9)

न चैकं तदन्यद्द्वितीयं कुतःस्यात्
न वा केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १० ॥

It cannot even be said that It is One. How then can there be a second, other than That? There is neither absoluteness nor non-absoluteness, neither non-entity nor

entity ; for It is absotutely non-duel in Its nature. How then can I describe That which is established by all the Vedantas ?

॥ इति दशश्लोकी समाप्ता ॥

Thus ends the ten-versed hymn.

॥ दक्षिणामूर्तिस्तोत्रम् ॥

HYMN TO DAKSHINAMURTI

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

Who, by virtue of the illusion residing in the self, sees, as in a dream, the universe as existing outside Himself although (more truly) it exists within Himself like the reflection of a city in a mirror, but Who, at the time of the awakening, sees naught but His own secondless self,—to that Teacher incarnate, the Lord facing the south, be this bow (1)

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

Who like a magician or like a *yogi*, manifests, by His own will, this universe which

at the beginning was undifferentiated like the sprout latent in the seed but which subsequently became differentiated under the various conditions of space and time induced by illusion,—to that Teacher incarnate, the Lord facing the south, be this bow. (2)

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Whose light alone that is the reality shines in things that resemble non-entities * ; Who directly awakens His devotees by means of the Vedic sentence "That thou art"; and Who being realised, there is no more coming back in this ocean of *Samsara*,—to that Teacher incarnate, the Lord facing the south, be this bow. (3)

* Because they have no reality of their own. The self is the only reality and all else is illusory.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

Whose consciousness flows out through the eye and other senses like the light of a big lamp placed inside a jar with many holes, and (thus) this whole universe shines solely because He shines, namely, by the consciousness "I know,"—to that Teacher incarnate, the Lord facing the south, be this bow. (4)

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशंवादिनः।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

Deluded persons who talk much, but who are as ignorant as women and children, the blind and the stupid, understand, as the "I," the body, or the breath, or the senses, or the ever newly-springing knowledge, or

* The reference is to a certain school of Buddhists.

non-entity. To Him who dispels this great ignorance induced by the expansive power of illusion*,—to that Teacher incarnate, the Lord facing the south, be this bow. (5)

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

Who is the inner self which, under the veil of illusion, like the sun or the moon eclipsed, merely exists † in deep sleep owing to the withdrawal of the senses, but which when He wakes, is recognised by Him as "I have slept,"—to that Teacher incarnate, the Lord facing the south, be this bow. (6)

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तस्स्फुरन्तं तदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

* Maya. † Since knowledge is latent in sleep

Who reveals to His devotees, by means of the blessed symbol,* His own self which, for ever, shines within as the "I", unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep, etc.,—to that Teacher incarnate, the Lord facing the south, be this bow. (7)

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Who is the supreme self that, dreaming or waking, under the sway of illusion, sees the universe under various distinctions such as that of cause and effect, owner and owned, pupil and teacher, father and son,—to that Teacher incarnate, the Lord facing the south, be this bow. (8)

* The *jnana-mudra*, in which the thumb and the fore-finger are formed into a ring.

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

Whose eight-fold form alone, namely, earth, water, fire, air, ether, sun, moon and soul, manifests itself as this sentiment and non-sentient universe; than Whom, supreme and infinite, naught else is perceived by the seekers of reality,—to that Teacher incarnate, the Lord facing the south, be this bow. (9)

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन्स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥१०॥

Since, in this hymn, the identity of the self with the universe has been made clear, by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others, one will acquire the supreme faculty of identity with the universe,

together with the overlordship of nature and the eight-fold divine faculty. (10)

॥ इति दक्षिणामूर्तिस्तोत्रं सम्पूर्णम् ॥

Thus ends the hymn to Dakshinamurti.

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* अणिमा, महिमा, गरिमा, लघिमा, प्राप्तिः, प्राकाम्यं, ईशित्वं, वशित्वम्.

॥ अपरोक्षानुभूतिः ॥

DIRECT REALISATION

श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।
व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

I bow to that Sri Hari (Vishnu), the infinite bliss, the Teacher, the Supreme Lord, all-pervading, the prime-cause of all the worlds. (1)

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।
सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

Direct realisation is herein expounded as a means to liberation. It should be studied, again and again, with great effort, only by the wise. (2)

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।
साधनं प्रभवेत्पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

By following the duties of one's own caste and order, by asceticism and by the propitiation of Hari, men will gain the four-fold requisite of freedom from desires, etc. (3)

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।
यथैव काकविष्ठाया वैराग्य तद्धि निर्मलम् ॥ ४ ॥

Spotless freedom from desires means such a dissatisfaction in respect of all objects from Brahman down to the inanimate as is felt in respect of the excrement of a crow. (4)

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥५॥

Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. (5)

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।
निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. (6)

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥७॥

Extreme abstention is the turning away from the objects of enjoyment. The endurance of all kinds of pain is called resignation, which is beneficial. (7)

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥८॥

Devoted belief in the sayings of the Vedas, and of the teacher is called faith. The concentration of the mind on the reality that is the ultimate goal is called balance. (8)

संसारबन्धनिर्मुक्तिः कथं मे स्यात्कदा विभो ।
इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

Desire for liberation is the name given to the intense thought "How and when, O Lord, shall liberation from the bonds of *samsara* come to me?" (9)

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥१०॥

Whosoever desires his own welfare should, after acquiring the above-mentioned

qualifications, commence the enquiry with a view to the attainment of knowledge. (10)

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥११॥

Knowledge cannot spring up by any other means than enquiry, just as the preception of things is impossible without light. (11)

कोऽहं कथमिदं जातं को वा कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥१२॥

"Who am I? How was this (universe) born? Who is its Maker? What is its material cause?" This is the kind of enquiry referred to above. (12)

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

"I am not the body which is a mere conglomeration of the elements, nor am I the group of the senses, but am something different from all these." This is the kind of enquiry referred to above. (13)

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।
सङ्कल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥१४॥

"All this (universe) has its origin in ignorance and is dissolved by knowledge. Desire, in its various aspects, is the mainspring of all action." This is the kind of enquiry referred to above. (14)

एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।
यथैव मृद्घटादीनां विचारः सोऽयमीदृशः॥ १५ ॥

"The prime cause of both these (*viz.*, ignorance and desire) is the one, subtle and immutable Reality,* even as the clay is the prime cause of the earthen vessel etc." This is the kind of enquiry referred to above. (15)

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥१६॥

"I too am the one, subtle, and immutable Reality, the knower, the witness. I am That, without doubt." This is the kind of enquiry referred to above. (16)

* Brahman.

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

The self is without parts and without a second; but the body is comprised of many parts. And yet they identify the two. Can any ignorance be worse than this? (17)

आत्मा नियामकश्चान्तर्देहो बाह्यो नियाम्यकः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

The self is the ruler and subjective; the body is the ruled and objective And yet they identify the two. Can any ignorance be worse than this? (18)

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

The self is of the nature of knowledge and pure; the body consists of flesh and is impure. And yet they identify the two Can any ignorance be worse than this? (19)

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

The self is that which illuminates and is absolutely pure; the body is inert.* And yet they identify the two. Can any ignorance be worse than this? (20)

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

The self is eternal and real by nature; the body is transient and unreal. And yet they identify the two. Can any ignorance be worse than this? (21)

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥२२॥

The resplendence of the self consists in its making all things cognisable. Its shining is not like that of fire etc., for, there is darkness at night (in spite of their presence in one place). (22)

देहोऽहमित्ययं मूढः कृत्वा तिष्ठत्यहो जनः ।
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

* That which is illuminated.

He who thinks "I am the body" remains, alas! in ignorance, as also he who thinks "this body is mine," as if he were always looking at an earthen vessel belonging to him. (23)

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

"I am indeed Brahman, without difference, without change, and of the nature of reality, knowledge and bliss I am not, therefore, the body which is unreal." This is what the wise call knowledge. (24)

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

"I am without change, without form, without blemish and without decay. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (25)

निरामयो निराभासो निर्विकल्पोऽहमाततः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

"I am without disease, without appearances, without alternatives, and

all-prevading. I am not, therefore, the body which is unreal." This is what the wise call knowledge (26)

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधै. ॥ २७ ॥

"I am without attribute, without action, eternal, eternally free, and imperishable. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (27)

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८

"I am stainless, without motion, without end, pure, and devoid of old age and death. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (28)

स्वदेहे शोभनं सन्तं पुरुषाख्यं च सम्मतम् ।
किं मूर्ख शून्यमात्मानं देहातीतं करोषि भो ॥२९॥

Why, fool, dost thou imagine to be an absolute void the self which is different from the body but which resides even in

your body as the informing spirit auspicious, real, accepted by all? (29)

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पूरुषम् ।
देहातीतं सदाकारं सुदुर्दर्शं भवादृशैः ॥ ३० ॥

Fool, learn from the Veda and by reasoning the nature of thy own self which is the informing spirit beyond the body, absolutely real by nature and utterly incomprehensible by men like you. (30)

अहंशब्देन विख्यात एक एव स्थितः परः ।
स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥

That which is denoted by the word "I" for ever remains sole and transcendental. That which is gross, on the other hand, undergoes multiplicity. How then can the body be the self? (31)

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः ।
ममायमिति निर्देशात्कथं स्याद्देहकः पुमान् ॥३२॥

The "I" is assuredly the preceiver and the body the perceived, as is evident from the expression "this body is mine." How then can the body be the self? (32)

* Purusha.

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।
इति प्रतीयते साक्षात्कथं स्याद्देहकः पुमान् ॥३३॥

It is a matter of direct experience that the "I" is devoid of change, whereas the body is undergoing incessant change. How then can the body be the self ? (33)

यस्मात्परमिति श्रुत्या तया पुरुषलक्षणम् ।
विनिर्णीतं विमूढेन कथं स्याद्देहकः पुमान् ॥३४॥

The wise have ascertained the exact nature of the self from the Vedic passage "Than whom there is naught higher, etc."* How then can the body be the self ? (34)

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।
अप्युच्यते यतः श्रुत्यां कथं स्याद्देहकः पुमान् ॥३५॥

It is further declared by the Veda in the *Purusha-sukta* that all this universe is verily the self. How then can the body be the self ? (35)

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च ।
अनन्तमलसंश्लिष्टः कथं स्याद्देहकः पुमान् ॥३६॥

* "Than whom there is naught else that is higher, naught that is smaller or bigger. It stands in space unmoving, like a tree By that, which is the Self all this universe is filled."

Further, it is declared in the *Brihadarnyaka Upanishad* that the self is incontaminable. How then can the body, contaminated by numberless impurities, be the self? (36)

तत्रैव च समाख्यातस्स्वयंज्योतिर्हि पूरुषः ।
जडः परप्रकाश्योऽसौ कथं स्याद्देहकः पुमान् ॥

In that same *Upanishad* it is declared that the self is indeed self-resplendent. How then can the body, inert and requiring to be illuminated by another, be the self? (37)

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।
नित्यश्च तत्फलं भुङ्क्ते देहपातादनन्तरम् ॥ ३८ ॥

Even the ritual portion of the Veda declares that the self, distinct from the body and eternal, enjoys the fruits of ritual after the demise of the body. (38)

लिङ्गं चानेकसंयुक्तं चलं दृश्यं विकारि च ।
अव्यापकमसद्रूपं तत्कथं स्यात्पुमानयम् ॥ ३९ ॥

Even the subtle body*, composed of many parts, unstable, objective, mutable, finite, and unreal,—how can it be the self? (39)

* Linga-sarira

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः ।
सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

The self is thus distinct from both the gross and the subtle bodies. It is the informing Spirit, the Supreme Lord, the soul of all, identical with all, beyond all, the "I", the immutable. (40)

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता ।
यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥ ४१ ॥

(Says the opponent.) By the above distinction between the self and the body, it only follows that the manifested world is real, as declared by the science of logic. † Your aim therefore fails. (41)

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम् ।
इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

(This is the answer.) By the above distinction between the self and the body, the identification of the body with the self has alone been refuted. The unreality of the body as a separate entity will now be clearly explained. (42)

† Tarka-sastra.

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।
जीवत्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहो यथा ॥ ४३ ॥

Since consciousness is one by nature, no distinction is admissible under any circumstances. Even the condition of the individual soul must be understood to be unreal, like the apprehension of a serpent in a rope. (43)

रज्ज्वज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी ।
भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥४४॥

As the rope, in consequence of one's ignorance of it, appears in an instant as a serpent, so does consciousness, which is ever pure, manifest itself as the universe. (44)

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते ।
तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ॥ ४५ ॥

There can be no other material cause of the universe than *Brahman*. All this universe, therefore, is only *Brahman* and naught else. (45)

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात् ।
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥ ४६ ॥

The distinction of the pervader and the pervaded is unreal by reason of the declaration "The Self is all." If the highest truth is thus understood, how can there be room for difference? (46)

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि ।
कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥४७॥

Indeed, multiplicity is directly contradicted by the Veda.* How can there be any manifestation different from the one (secondless) cause? (47)

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।
इह पश्यति नानात्वं मायया वञ्चितो नरः ॥४८॥

The Veda has also pointed out the evil consequence, namely, that the man who, duped by illusion, perceives multiplicity in this world, passes on from death to death.† (48)

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४९ ॥

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* नेह नानाऽस्ति किञ्चन *i e*, there is naught of multiplicity in this world

†*i e.* Is born again and again; does not become free.

All creatures are born of Brahman, the Supreme Self. One should therefore understand that all these are Brahman itself. (49)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।
कर्माण्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥५०॥

The Veda has declared that Brahman alone assumes all names, all forms and all activities. (50)

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥५१॥

Whatever is made of gold retains for ever the nature of gold. So, too, all that is born of Brahman is of the nature of Brahman. (51)

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।
यस्संतिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥५२॥

The Veda has declared that the ignorant man who rests content with making the slightest distinction between the individual soul and the Supreme Self is exposed to danger. (52)

यत्राज्ञानाद्भवेद्द्वैतमितरस्तत्र पश्यति ।
आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥ ५३ ॥

Where there is duality by virtue of ignorance one sees all things as distinct from the self. When everything is seen as the self, then there is not even an atom other than the self. (53)

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।
न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः॥५४॥

For him who has realised that all beings are the self, there is neither delusion nor misery, since there is no second. (54)

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया ॥ ५५ ॥

It has been established in a passage of the Brihadaranyaka that this self is Brahman itself which is everything. (55)

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।
असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥ ५६ ॥

This world, although it is the object of experience and of phenomenal treatment,

is yet unreal like a dream, because it is followed by contradiction.* (56)

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।
द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥५७॥

A dream becomes unreal in the waking state; nor does the waking state exist in dream. Both dream and waking are absent in sleep, and sleep too is absent in dream and in waking. (57)

त्रयमेव भवेन्मिथ्या गुणत्रयविनिर्मितम् ।
अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥

Thus all the three states are unreal, being produced by the three qualities.† The Eternal is the witness of these three states, beyond the three qualities, the One that is pure consciousness (58)

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम् ।
तद्वद्ब्रह्मणि जीवत्वं वीक्ष्यमाणे न पश्यति ॥ ५९ ॥

Just as one sees not the separate existence of the pot when he knows that it is

* When Brahman is realised.

† *Sattva*, *rajas* and *tamas*

clay, or the illusive existence of silver when he knows that it is mother-of-pearl, so too does one see not the condition of the individual soul when he knows Brahman. (59)

यथा मृदि घटीनाम कनके कुण्डलाभिधा ।
शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥ ६० ॥

Just as a pot is only a name of clay, an ear-ring of gold, or the (illusive) silver of mother-of-pearl, so too is the individual soul a name of the supreme. (60)

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

Like the blueness in the sky, like the mirage in the desert and like the illusive appearance of a person in a post, so is the universe in Brahman. (61)

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।
यथाऽऽकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः॥६२॥

Like a ghost in vacant space, like a city of the celestials* and like two moons in the

* An accidental formation of the clouds resembling a city.

sky, so is the existence of the world in Brahman. (62)

यथा तरङ्गकल्लोलैर्जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथाऽऽत्मता ॥

Just as it is water alone that appears as waves and tides, and copper alone as vessels, so does the self alone appear as many universes. (63)

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

As the clay alone appears under the name of pot, as the threads appear under the name of cloth, so does Brahman appear under the name of the world It (Brahman) should therefore, be realised by the elimination of name. (64)

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥६५॥

All phenomenal life is possible for men only by virtue of Brahman, just as the pot

is possible only by virtue of clay. But men do not understand it thus, owing to ignorance. (65)

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।
तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥ ६६ ॥

Just as the relation of effect and cause always subsists between the pot and clay, so does the same relation subsist between the world and Brahman. This is known both from the Vedas and by reasoning. (66)

गृह्यमाणे घटे यद्वन्मृत्तिकाऽऽयाति वै बलात् ।
वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥६७॥

Just as, when the pot is being seen, it is the clay that is seen *ipso facto*, so too when the world is being seen, it is only the self-resplendent Brahman this is seen. (67)

सदैवात्मा विशुद्धोऽस्ति ह्यशुद्धो भाति वै सदा ।
यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥

The self always shines as unconditioned for the wise and always as conditioned for

the ignorant, just as the rope appears in two ways.

यथैव मृण्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः ।
आत्मानात्मविभागोऽयं मुधैव क्रियते बुधैः ॥६९॥

Just as the pot consists of clay, so does even the body consist of the self. This distinction between the self and the not-self is therefore unnecessary for the wise. (69)

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्तिका ।
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७०॥

As a rope is perceived as a serpent, or the mother-of-pearl as silver, so too is the self understood as the body by the utterly ignorant. (70)

घटत्वेन यथा पृथ्वी पटत्वेनैव तन्तवः ।
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७१॥

As clay is perceived as a pot, as threads are perceived as a cloth, so too is the self

* As a rope to the clear vision or as a serpent to the mistaken vision.

understood as the body by the utterly ignorant. (71)

कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम् ।
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७२॥

As gold is perceived as an ear-ring or water as a wave, so too is the self understood as the body by the utterly ignorant. (72)

चोरत्वेन यथा स्थाणुर्जलत्वेन मरीचिका ।
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७३॥

As a post is perceived as a thief or the mirage as water, so too is the self understood as the body by the utterly ignorant. (73)

गृहत्वेनेव काष्ठानि खड्गत्वेनेव लोहता ।
विनिर्णीता विमूढेन देहत्वेन तथाऽऽत्मता ॥७४॥

As pieces of wood are perceived as a house or as a steel is perceived as a sword, so too is the self understood as the body by the utterly ignorant. (74)

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७५ ॥

Just as trees are seen by one as topsy-turvy by reflection in water, so does one perceive the self as the body by virtue of ignorance. (75)

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

For the person who is going in a boat, everything appears to be in motion, so does one perceive the self as the body by virtue of ignorance. (76)

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७७ ॥

Just as some one with a faulty vision sees a white thing as yellow, so does one perceive the self as the body by virtue of ignorance. (77)

चक्षुर्भ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७८ ॥

Just as, when the eyes are dizzy, everything appears as wandering, so does one perceive the self as the body by virtue of ignorance. (78)

अलातं भ्रमणेनैव वर्तुलं भाति सूर्यवत् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७९ ॥

Just as a firebrand, by being revolved, appears to be circular like the sun, so does one perceive the self as the body by virtue of ignorance. (79)

महत्त्वे सर्ववस्तूनामणुत्वं ह्यतिदूरतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८० ॥

All things, however big in size, appear very small at a great distance. So does one perceive the self as the body by virtue of ignorance. (80)

सूक्ष्मत्वे सर्वभावानां स्थूलत्वं चोपनेत्रतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८१ ॥

All things, however small in size, appear big under a magnifying glass. So does one

perceive the self as the body by virtue of ignorance. (81)

काचभूमौ जलत्वं वा जलभूमौ हि कांचता ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८२ ॥

A glassy surface appears as water, and a watery surface as glass. So does one perceive the self as the body by virtue of ignorance. (82)

यद्वदग्नौ मणित्वं हि मणौ वा वह्निता पुमान् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८३ ॥

Just as one mistakes charcoal for a gem or a gem for charcoal, so does one perceive the self as the body by virtue of ignorance. (83)

अभ्रेषु सत्सु धावत्सु सोमो धावति भाति वै ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८४ ॥

When the clouds are moving, the moon appears to move. So does one perceive the self as the body by virtue of ignorance. (84)

यथैव दिग्विपर्यासो मोहाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८५ ॥

Just as the directions seem to be changed for one who is in a swoon, so does one perceive the selt as the body by virtue of ignorance. (85)

यथा शशी जले भाति चञ्चलत्वेन कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८६ ॥

Just as the moon appears to some one as moving in the waters, so does one perceive the self as the body by virtue of ignorance. (86)

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।
स एवात्मपरिज्ञानाल्लीयते च परात्मनि ॥ ८७ ॥

Thus is the self mistaken for the body owing to ignorance But when the self is realised, this mistake disappears in Brahman. (87)

सर्वमात्मतया ज्ञातं जगत्स्थावरजङ्गमम् ।
अभावात्सर्वभावानां देहानां चात्मता कुतः ॥८८॥

The whole world, sentient and non-sentient, is realised to be only the self,

How then can the various things and the various bodies be the self, since they are unreal? (88)

आत्मानं सततं जानन् कालं नय महामते ।
प्रारब्धमखिलं भुञ्जन्नोद्वेगं कर्तुमर्हसि ॥ ८९ ॥

O thou that art most intelligent! Spend all thy time in realising the self. Exhausting all the ripe fruits of thy past deeds, thou needest not feel any anxiety. (89)

उत्पन्नेऽप्यात्मनि ज्ञाने प्रारब्धं नैव मुञ्चति ।
इति यच्छ्रूयते शास्त्रे तन्निराक्रियतेऽधुना ॥ ९० ॥

We shall now refute the statement in the books that, even when the self has been realised, such fruits of past actions as are ripe for experience* cannot be avoided (90)

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।
देहादीनामसत्त्वात्तु यथा स्वप्नो विबोधतः ॥ ९१ ॥

When the knowledge of the reality has sprung up, there can be no fruits of past

* Prarabdha

actions to be experienced, owing to the unreality of the body, etc., in the same way as there can be no dream after waking. (91)

कर्म जन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ।
तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ॥

Action done in past lives is called *prarabdha.* But that has no existence at all at any time, since past life is itself unreal. (92)

स्वप्नदेहो यथाऽध्यस्तस्तथैवायं हि देहकः ।
अध्यस्तस्य कुतो जन्म जन्माभावे हि तत्कुतः ॥

Just as the dream body is a mere illusion, so is this (physical) body also. How can an illusory thing have life, and how, if there is no life, can there be that (past action)? (93)

उपादानं प्रपञ्चस्य मृद्भाण्डस्येव कथ्यते ।
अज्ञानं चैव वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ॥९४॥

As clay is the efficient cause of the pot, so is ignorance declared by the Vedanta to be the efficient cause of the universe.

When that ignorance itself is destroyed, where then is this universe? (94)

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।
तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः ॥ ९५ ॥

Just as, by delusion, one ignores the rope and preceives the serpent, so does he of deluded intellect perceive the universe without realising the truth. (95)

रज्जुरूपे परिज्ञाने सर्पखण्डं न तिष्ठति ।
अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां गतः ॥९६॥

When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe vanishes. (96)

देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ।
अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥९७॥

And as the body too is part of the universe, how can any past action subsist? But the Vedas speak of past action in order to help the understanding of the ignorant. (97)

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।
बहुत्वं तन्निषेधार्थं श्रुत्या गीतं च यत्स्फुटम् ॥९८॥

In the passage " his actions are destroyed when the supreme is realised ", the Veda expressly speaks of actions in the plural, in order to signify the destruction of *prarabdha*. (98)

उच्यतेऽज्ञैर्बलाच्चैतत्तदाऽनर्थद्वयागमः ।
वेदान्तमतहानं च यतो ज्ञानमिति श्रुतिः ॥ ९९ ॥

There is a twofold fault † in the obstinate insistence on *prarabdha* by the ignorant There is also the forsaking of the Vedanta doctrine, since the Veda declares the possibility of knowledge. (99)

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* There are three kinds of actions :—(1) *prarabdha* so much of past actions as has given rise to the present birth, (2) *sanchita*, the balance of past actions that will give rise to future births and (3) *kriyamana*, acts being done in the present life If by knowledge, (2) and (3) were alone to be destroyed and not (1) also, the dual number would have been used and not the plural.

The impossibility of liberation and the futility of knowledge.

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।
तैश्च सर्वैस्सदा कार्यं निदिध्यासनमेव तु ॥ १०० ॥

For the gaining of the liberation aforesaid, I shall now explain fifteen steps, by the help of all of which one should at all times practice meditation. (100)

नित्याभ्यासादृते प्राप्तिर्न भवेत्सच्चिदात्मनः ।
तस्माद्ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥

Without constant practice the self that is pure existence and knowledge cannot be realised. Therefore one who desires knowledge and seeks liberation should meditate on Brahman for a long time. (101)

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।
आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः॥१०२॥

The control of the senses (*yama*), the control of the intellect (*niyama*), the avoidance of unreality (*tyaga*), spiritual silence (*mauna*), place (*desa*), time (*kala*), posture (*asana*), the subdual of the root-cause (*mulabandha*), the equipoise of the body (*deha-samya*), the firmness of vision (*drik-sthiti*). (102)

प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।
आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥

The control of life-forces (*pranayama*), the withdrawal of consciousness (*pratyahara*), the holding of consciousness (*dharana*), self-contemplation (*dhyana*), and absorption (*samadhi*),—these, in order, are said to be the steps. (103)

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।
यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥१०४॥

The control of all the senses by means of the knowledge "all is Brahman" is called *yama* and should be practised again and again. (104)

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।
नियमो हि परानन्दो नियमात्क्रियते बुधैः ॥१०५॥

The incessant flow of thought towards all that relates to the self and the submergence of all that relates to the not-self is called *niyama*. It imparts supreme bliss and is assiduously practised by the wise. (105)

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।
त्यागो हि महतां पूज्यः सद्यो मोक्षमयो यतः ॥

Tyaga is the elimination of the phenomenon of the universe by realising the self that is Brahman *Tyaga* is venerated even by the great, because it is of the nature of instant liberation. (106)

यस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह ।
यन्मौनं योगिभिर्गम्यं तद्भवेत्सर्वदा बुधः ॥ १०७ ॥

The wise man should always see himself as that *mauna* from which word and thought, not reaching it, turn away, but which is attainable by *yogis*. (107)

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते ।
प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥

Who can speak of that from which all words turn away? If the universe is to be spoken of, even that is devoid of words. †
(108)

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* Used here in the sense of *Brahman*

† Since it is neither real nor non-existent, hence *anirvachaniya*

इति वा तद्भवेन्मौनं सतां सहजसंज्ञितम् ।
गिरा मौनं तु बालानां प्रयुक्तं ब्रह्मवादिभिः॥१०९॥

The above may also be termed *mauna* and is known as *sahaja* among the enlightened. The *mauna* relating to speech has been ordained by the teachers of Brahman for the ignorant. (109)

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।
येनेदं सततं व्याप्तं स देशो विजनः स्मृतः॥११०॥

That in which no individual existence is possible at the beginning or end or in the middle, that by which this universe is at all times pervaded,—that is known as the solitary place (*desa*). (110)

कलनात्सर्वभूतानां ब्रह्मादीनां निमेषतः ।
कालशब्देन निर्दिष्टो ह्यखण्डानन्द अद्वयः ॥१११॥

The secondless (*Brahman*) that is infinite bliss is known as *kala*, because by it are manifested, in the twinkling of an eye, all creatures from the creator downwards. (111)

* Literal silence.

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।
आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥ ११२ ॥

That [condition] in which Brahman is incessantly contemplated with unmixed bliss is known as *asana*, and not others* which destroy bliss. (112)

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।
यस्मिन् सिद्धाः समाविष्टास्तद्वै सिद्धासनं विदुः ॥

The *siddha-asana* is the Immutable which is the beginning of all beings and the reality behind the universe, that in which the perfected ever repose. (113)

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।
मूलबन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥

That which is the root of all existence and which has the control of the mind for its root is the *mula-bandha*† which should be adopted at all times, being fit for the greatest of *yogis*. (114)

* Postures and other conditions.

† The name of a particular posture in *yoga*.

अङ्गानां समतां विद्यात्समे ब्रह्मणि लीनताम् ।
नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

Absorption in the all-prevading Brahman is known as the equipoise of the limbs. Without such (absorption) there is no equipoise. Mere stiffness of body is like that of a withered tree. (115)

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।
सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥११६॥

Converting one's vision into one of knowledge, one should realise the whole world to be Brahman itself. This is the most advantageous vision (*drishti*) and not that which is directed to the tip of the nose. (116)

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।
दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥११७॥

Or, the vision should be solely directed to that wherein ceases the distinction of seer, sight and object. It need not be directed to the tip of the nose. (117)

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥११८॥

Pranayama is the control of all life-forces by realising naught but Brahman in all things such as the mind, etc. (118)

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।
ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः ॥११९॥

The negation of the universe is the outgoing breath. The thought "I am Brahman itself" is called the incoming breath. (119)

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।
अयं चापि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥१२०॥

The permanence of that thought thereafter is the restrained breath. This is the *pranayama* for the wise, while the pressing of the nose is only for the unknowing. (120)

विषयेष्वात्मतां दृष्ट्वा मनसश्चिति मज्जनम् ।
प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥१२१॥

The merging of consciousness in Brahman by realising the self in all objects is known as *pratyahara* and should be practiced by all seekers after liberation. (121)

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।
मनसो धारणं चैव धारणा सा परा मता ॥१२२॥

Dharana, in its highest sense, is the holding of consciousness by realising Brahman wheresoever the consciousness reaches. (122)

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।
ध्यानशब्देन विख्याता परमानन्ददायिनी ॥१२३॥

The condition, wherein there is only the uncontradictable thought "I am Brahman itself" and there is no external hold, is denoted by the term *dhyana* and is productive of the highest bliss. (123)

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।
वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसंज्ञकः ॥१२४॥

Samadhi, whose other name is knowledge, is the forgetfulness of all mental activity by first making thought changeless and then identifying the consciousness with Brahman. (124)

इमं चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।
वश्यो यावत्क्षणात्पुंसः प्रयुक्तः सम्भवेत्स्वयम् ॥

One should earnestly practice this unconventional bliss until it will obediently spring

up of its own accord in an instant at the will of the individual. (125)

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।
तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥१२६॥

Then does one, independent of all means, become a perfected being and the greatest of *yogis*. But its real nature cannot be reached by one's word or thought. (126)

समाधौ क्रियमाणे तु विघ्ना आयान्ति वै बलात् ।
अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥ १२७ ॥

While *samadhi* is being practised, many impediments will perforce assail one; break of continuity, idleness, desire for wordly pleasure. (127)

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।
एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥१२८॥

Sleep, confusion, temptation, infautation, and a sense of blankness. These and many

other obstacles should be got over, step by step, by the seeker after Brahman. (128)

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
पूर्णवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥१२९॥

By the thought of an object, the consciousness becomes objective; by the thought of blankness, the conciousness becomes blank; and by the thought of fullness (Brahman) it becomes full (Brahman) One should therefore practice fulness (129)

ये हि वृत्तिं जहत्येनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥१३०॥

Those that give up this highest and purest Brahmic consciousness live in vain and, though human, are like unto beasts. (130)

ये हि वृत्तिं विजानन्ति ये ज्ञात्वा वर्धयन्त्यपि ।
ते वै सत्पुरुषा धन्या वन्द्यास्ते भुवनत्रये ॥१३१॥

They that have realised this consciousness and, having realised it, develop it more and more, are the best of men, fortunate, and venerable in all the three worlds. (131)

येषां वृत्तिस्समा वृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ता नेतरे शब्दवादिनः ॥१३२॥

They, in whom this consciousness grows and also fructifies, attain identity with the eternal Brahman, and not those others who merely fight about words (132)

कुशला ब्रह्मवार्तायां वृत्तिहीनास्सुरागिणः ।
ते ह्यज्ञानितमा नूनं पुनरायान्ति यान्ति च ॥१३३॥

These, that are clever in their talk of Brahman, but are devoid of this concious-ness and are swayed by strong passions, are, indeed, the most ignorant among men, and they again and again pass through births and deaths. (133)

निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥

The former (on the other hand) do not remain for even half a second without the Brahmic consciousness, in the same way as Brahman and others, Sanaka and others Suka and others (134)

* The four-faced Creator.

कार्ये कारणताऽऽयाता कारणे न हि कार्यता ।
कारणत्वं ततो गच्छेत्कार्याभावे विचारतः ॥१३५॥

The nature of the cause passes into the effect, but not the nature of the effect into the cause. One should, therefore, by diligent investigation, attain the nature of the cause by eliminating the effect. (135)

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।
द्रष्टव्यं मृद्घटेनैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

Then will shine the absolutely real (self) that is beyond the scope of words. This should be understood again and again by the illustration of the earthen vessel.* (136)

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।
उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥१३७॥

In this manner do the understanding (*vritti*) of Brahman and, thereafter, the Brahmic consciousness (*vritti-jnana*) spring up in the pure-minded. (137)

* The earthen vessel and the clay are illustrations of effect and cause respectively. One can only see the clay in the vessel, by eliminating the name and form of the vessel.

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।
अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥१३८॥

One should first see the cause as distinct from the effect, and should then, at all times, realise the cause as inherent in the effect itself. (138)

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

One should see the cause in the effect, and should then eliminate the effect. The cause, as such, will vanish (of its own accord) What then remains, that the sage becomes. (139)

भावितं तीव्रवेगेन वस्तु यन्निश्चयात्मना ।
पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥१४०॥

For, one soon becomes that which he contemplates with extreme assiduity and absolute certainty. This should be understood by the illustration of the wasp and the worm. (140)

* It is the popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

अदृश्यं भावरूपं च सर्वमेतच्चिदात्मकम् ।
सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥१४१॥

The wise man, at all times, should attentively meditate upon his own self which, though unseen, is yet the only reality, and, though manifest as the external universe, is yet of the nature of subjective consciousness. (141)

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।
विद्वान्नित्यसुखे तिष्ठेद्धिया चिद्रसपूर्णया ॥ १४२ ॥

Having turned the visible into the invisible, one should realise everything to be Brahman itself. The wise man should then dwell in eternal bliss with his mind full of the essence of pure consciousness. (142)

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥ १४३ ॥

This is known as the *raja-yoga*, consisting of the steps mentioned above. With this should be combined the *hatha-yoga*, for those whose passions have only been partially eradicated. (143)

परिपक्कं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

To those however whose minds are fully ripe, the above *yoga* is by itself productive of perfection. It is easily and speedily attainable by all who have faith in the teacher and in the Lord. (144)

॥ इत्यपरोक्षानुभूतिः समाप्ता ॥

Thus ends DIRECT REALISATION.



॥ शतश्लोकी ॥

THE CENTURY OF VERSES

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥

There is no known comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but alas! cannot convert it into philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge in his feet. He is therefore peerless, nay, even transcendental (1)

यद्वच्छ्रीखण्डवृक्षप्रसृतपरिमलेनाभितोऽन्येऽपि वृक्षाः
शश्वत्सौगन्ध्यभाजोऽप्यतनुतनुभृतां तापमुन्मूलयन्ति ।
आचार्याल्लब्धबोधा अपि विधिवशतः संनिधौ संस्थितानां
त्रेधा तापं च पापं सकरुणहृदयाः स्वोक्तिभिः क्षालयन्ति ॥

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around

it are also full of fragrance at all times and afford shelter from heat to diverse beings, so do they that have derived wisdom from the teacher, with hearts full of mercy, emancipate, by their teachings, all those who are fortunate enough to stand in their presence, from the three kinds of misery and the three kinds of sin. † (2)

आत्मानात्मप्रतीतिः प्रथममभिहिता सत्यमिथ्यात्वयोगात्
द्वेधा ब्रह्मप्रतीतिर्निगमनिगदिता स्वानुभूत्योपपत्त्या ।
आद्या देहानुबन्धाद्भवति तदपरा सा च सर्वात्मकत्वात्
आदौ ब्रह्माहमस्मीत्यनुभव उदिते खल्विदं ब्रह्म पश्चात् ॥

At the outset is enunciated the perception of the self and of the not self by means, respectively, of true knowledge and illusion. Thus does scripture speak of the knowledge of Brahman as two-fold, namely, by means of experience relating to oneself (*svanubhuti*) and by conclusive certainty (*upapatti*). The

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* *Adhyatmika* or bodily ailments, *adhibhautika* or danger from other beings such as wild animals, and *adhidaivika* or danger from forces of nature such as earthquakes, floods, etc.

† Sins of body, speech and mind.

former arises in correlation to bodily limitation, while the latter arises out of universality ; at first springs up the experience " I am Brahman ", and then " *All this* is Brahman." (3)

आत्मा चिद्वित्सुखात्माऽनुभवपरिचितः सर्वदेहादियन्ता
सत्येवं मूढबुद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम् ।
बाह्योऽस्थिस्नायुमज्जापलरुधिरवसाचर्ममेदोयुगन्तः
विण्मूत्रश्लेष्मपूर्णं स्वपरवपुरहो संविदित्वाऽपि भूयः ॥

The nature of the self is consciousness, knowledge and bliss. It can be known by direct realisation It is the inspiring soul in all bodies, (senses), etc. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's is externally composed of bones, tendon, marrow, flesh, blood, nerves, skin and fat, and internally full of ordure, urine and phlegm. (4)

देहस्त्रीपुत्रमित्रानुचरहयवृषास्तोषहेतुर्ममेत्थं
सर्वे स्वायुर्नयन्ति प्रथितमलममी मांसमीमांसयेह ।
एते जीवन्ति येन व्यवहृतिपटवो येन सौभाग्यभाजः
तं प्राणाधीशमन्तर्गतममृतममुं नैव मीमांसयन्ति ॥ ५ ॥

All these beings spend the whole of their valuable life-time on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle,—these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life, by whom they live, by whom they are rendered fit for the duties of life and by whom they are endowed with prosperity. (5)

कश्चित्कीटः कथञ्चित्पटुमतिरभितः कण्टकानां कुटीरं
कुर्वंस्तेनैव साकं व्यवहृतिविषये चेष्टते यावदायु ।
तद्वज्जीवोऽपि नानाचरितसमुदितैः कर्मभिः स्थूलदेहं
निर्मायात्रैव तिष्ठन्ननुदिनममुना साकमभ्येति भूमौ ॥६॥

Just as a sagacious insect (*e g.*, the silkworm) builds, by its own efforts, a cocoon around itself and, jointly therewith, moves about throughout its life in the discharge

of its activities, so does the individual soul, by means of the fruits of various actions, build up a physical body and, remaining therein, move about along with it, day by day, on earth. (6)

स्वीकुर्वन्व्याघ्रवेषं स्वजठरभृतये भीषयन्यश्च मुग्धान्
मत्वा व्याघ्रोऽहमित्थं स नरपशुमुखान्बाधते किं नु सत्त्वान्
मत्वा स्त्रीवेषधारी स्त्र्यहमिति कुरुते किं नटो भर्तुरिच्छां
तद्वच्छारीर आत्मा पृथगनुभवतो देहतो यः स साक्षी ॥

Does a person, who assumes the mask of a tiger for his livelihood and frightens the young ones, injure any man, beast or other living being, under the impression that he is a tiger? Or, does the actor, playing a woman's part, pant for a husband, imagining himself to be a woman? So is the self conditioned by the body, but, being different from the body and from experience, is only the witness. (7)

स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षं खार्जूरमाम्रं सुकदलमथवा योजयत्यम्बिकाऽस्य ।
तद्वच्चेतोऽतिमूढं बहुजननभवान्मौढ्यसंस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद्बोधयामास सम्यक् ॥ ८ ॥

Just as a mother, in order to pacify her child that has been weeping for a very long time, places before it a grape, a date, a mango, or a good plantain fruit, so, well has the *upanishad*, by various teaching expedients, enlightened the utterly ignorant mind that wanders restlessly in consequence of the faculty of delusion acquired in numerous lives. (8)

यत्प्रीत्या प्रीतिमात्रं तनुयुवतितनूजार्थमुख्यं स तस्मात्
प्रेयानात्माऽथ शोकास्पदमितरदतः प्रेय एतत्कथं स्यात् ।
भार्याद्यं जीवितार्थे वितरति च वपुः स्वात्मनः श्रेय इच्छन्
तस्मादात्मानमेव प्रियमधिकमुपासीत विद्वान्न चान्यत् ॥

That self, by reason of which being dear, all things like the body, wife, children and wealth, are dear, must itself be dearer than those things. Those things, on the other hand, are sources of misery. How, then, can they be dearer (than the self)? For the sake of saving one's own life, one gives up even his wife and others, and, for the good of one's own self, one gives up even one's own body. The wise should therefore

cherish the self as the most beloved and not anything else. (9)

यस्माद्यावत्प्रियं स्यादिह हि विषयतस्तावदस्मिन्प्रियत्वं
यावद्दुःखं च यस्माद्भवति खलु ततस्तावदेवाप्रियत्वम् ।
नैकस्मिन्सर्वकालेऽस्त्युभयमपि कदाऽप्यप्रियोऽपिप्रियः
[स्यात्
प्रेयानप्यप्रियो वा सततमपि ततः प्रेय आत्माख्यवस्तु ॥

As long as one derives pleasure from an object, so long is it beloved; and as long as it gives rise to pain, so long is it disliked. Neither pleasantness nor unpleasantness resides at all times in the same object. Sometimes what is unpleasant might become pleasant, and what is very pleasant might become unpleasant. The reality known as the self is, therefore, the most beloved at all times. (10)

श्रेयः प्रेयश्च लोके द्विविधमभिहितं काम्यमात्यन्तिकं च
काम्यं दुःखैकबीज क्षणलवविरसं तच्चिकीर्षन्ति मन्दाः ।
ब्रह्मैवात्यन्तिकं यन्निरतिशयसुखस्यास्पदं संश्रयन्ते
तत्त्वज्ञास्तच्च काठोपनिषदभिहितं षड्विधायांच वल्ल्याम् ॥

What is preferable in the world and what is pleasant are each said to be of two

kinds, namely, that which is actuated by desire and that which is absolute. That which is actuated by desire is the sole source of sorrow and becomes insipid in an instant; it is sought after by the ignorant. Brahman alone is the absolute, being the repository of unsurpassed bliss; therein do they that know the truth take refuge. This is declared in the six divisions (*valli*) of the Kathopanishad. (11)

आत्माम्भोधेस्तरङ्गोऽस्म्यहमिति गमने भावयन्नासनस्थः
संवित्सूत्रानुविद्धो मणिरहमिति वाऽस्मीन्द्रियार्थप्रतीतौ ।
दृष्टोऽस्म्यात्मावलोकादिति शयनविधौ मग्न आनन्द-
[सिन्धौ
अन्तर्निष्ठो मुमुक्षुः स खलु तनुभृतां यो नयत्येवमायुः ॥

Feeling, while going about, that he is a wave of the ocean of the self: while sitting, that he is a bead strung on the thread of universal consciousness: while perceiving objects of sense, that he is realising himself by perceiving the self: and, while sleeping, that he is drowned in the ocean of bliss;— he who, inwardly constant, spends his whole life thus is, among all men, the real seeker of liberation. (12)

वैराजव्यष्टिरूपं जगदखिलमिदं नामरूपात्मकं स्यात्
अन्तःस्थप्राणमुख्यात्प्रचलति च पुनर्वेत्ति सर्वान्पदार्थान् ।
नायं कर्ता न भोक्ता सवितृवदिति यो ज्ञानविज्ञानपूर्णः
साक्षादित्थं विजानन्व्यवहरति परात्मानुसन्धानपूर्वम् ॥

All this world, consisting of name and form, is only the particular manifestation (*vyashti*) of the universal Substance (*viraj*); it moves and knows all objects by virtue of the primal life (*mukhya-prana*), that inspires it. This self, like the sun, is neither the doer nor the enjoyer.—Thus, directly realising, does he that is full of knowledge and realisation live his life, through incessant contemplation of the supreme self. (13)

नैर्वेद्यं ज्ञानगर्भं द्विविधमभिहितं तत्र वैराग्यमाद्यं
प्रायो दुःखावलोकाद्भवति गृहसुहृत्पुत्रवित्तैषणादेः ।
अन्यज्ज्ञानोपदेशाद्यदुदितविषये वान्तवद्धेयता स्यात्
प्रव्रज्याऽपि द्विधा स्यान्नियमितमनसां देहतो गेहतश्च ॥

Non-attachment (*vairagya*) is declared to be of two kinds, namely, that which springs

from disgust (*nirveda*) and that which is inspired by knowledge. The former arises from the observation that desires, such as for home or friends or sons or wealth, generally end in sorrow; while the latter is the rejection of the above-mentioned things, by virtue of the wisdom imparted, as if they were vomitted matter. Renunciation too is of two kinds for those of subdued mind, namely, that of the body and that of the home. (14)

यः कश्चित्सौख्यहेतोस्त्रिजगति यतते नैव दुःखस्य हेतोः
देहेऽहन्ता तदुत्था स्वविषयममता चेति दुःखास्पदे द्वे ।
जानन्रोगाभिघाताद्यनुभवति यतोऽनित्यदेहात्मबुद्धिः
भार्यापुत्रार्थनाशे विपदमथ परामेति नारातिनाशे ॥१५॥

Every one in all the three worlds strives for happiness, and not at all for misery. The two sources of misery are the sense of I-ness in the body and the sense of mine-ness, arising therefrom, in the objects of one's own consciousness; for, even the learned man undergoes suffering from disease or assault by mistaking the transient body for the self, and experiences

extreme sorrow at the loss of wife, son or wealth, but not at the loss of an enemy.* (15)

तिष्ठन्गेहे गृहेशोऽप्यतिथिरिव निजं धाम गन्तुं चिकीर्षुः
देहस्थं दुःखसौख्यं न भजति सहसा निर्ममत्वाभिमानः।
आयात्रायास्यतीदं जलदपटलवद्यातृ यास्यत्यवश्यं
देहाद्यं सर्वमेव प्रविदितविशयो यश्च तिष्ठत्ययत्नः ॥ १६ ॥

Although dwelling in the houses as the head of the family, he who is devoid of the feeling of mine-ness remains therein like a guest longing to reach his destination,† and feels not, with fervour, the happiness or the misery residing in the body. What must happen, whether it be the body or anything else, will surely happen, and what must be lost, will surely be lost, like the gathering of clouds. He who knows this truth remains at ease. (16)

शक्त्या निर्मोकतः स्वाद्बहिरहिरिव यः प्रव्रजन्स्वीयगेहात्
छायां मार्गद्रुमोत्थां पथिक इव मनाक् संश्रयद्देहसंस्थाम्।
क्षुत्पर्याप्तिं तरुभ्यः पतितफलमयं प्रार्थयेद्भैक्ष्यमन्नं
स्वात्मारामं प्रवेष्टुं स खलु सुखमयं प्रव्रजेद्देहतोऽपि ॥

* Because there is no I-ness or mine-ness in the case of an enemy

† The Brahman.

He who, by strength of will, escapes from his own home like a snake out of its slough, might occasionally attend to the sustenance of his body like a traveller resorting to the shade of a wayside tree, but should only beg of trees so much food, in the shape of fruits fallen of their own accord, as would be enough to appease his hunger. He should also go forth from his body in order to enter the garden of his own self that is full of bliss. (17)

कामो बुद्धावुदेति प्रथममिह मनस्युद्दिशत्यर्थजातं
तद्गृह्णातीन्द्रियास्यैस्तदनधिगमतः क्रोध आविर्भवेच्च ।
प्राप्तावर्थस्य संरक्षणमतिरुदितो लोभ एतत्त्रयं स्यात्
सर्वेषां पातहेतुस्तदिह मतिमता त्याज्यमध्यात्मयोगात् ॥

There first arises, in the mind, desire. It then directs the mind to various objects. The mind then grasps those objects through the medium of the senses. When an object is not attained, there springs up anger. When an object is attained, there arises greed in the shape of eagerness to preserve that object. These three are the cause of every one's ruin. The wise should therefore

shun them by constant meditation upon the self. (18)

दानं ब्रह्मार्पणं यत्क्रियत इह नृभिः स्यात्क्षमाऽक्रोधसंज्ञा
श्रद्धाऽऽस्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं
[चतुष्कम् ।
तत्स्याद्बन्धाय जन्तोरिति चतुर इमान्दानपूर्वैश्चतुर्भिः
तीर्त्वा श्रेयोऽमृतं च श्रयत इह नरः स्वर्गतिं ज्योतिराप्तिम्॥

That is a gift which is made by men as a dedication to Brahman ; patience is the absence of anger ; faith is the belief in the existence of the self; and the reality is Brahman (*sat*). The four opposites of these are known as the barriers (*setu*), and tend to the bondage of every being. One should therefore overcome these barriers by means of the four gifts, etc., aforesaid, and should thereby attain happiness, immortality, heavenward progress, and the realisation of the light. (19)

अन्नं देवातिथिभ्योऽर्पितममृतमिदं चान्यथा मोघमन्नं
यश्चात्मार्थं विधत्ते तदिह निगदितं मृत्युरूपं हि तस्य ।
लोकेऽसौ केवलाघो भवति तनुभृता केवलादी च यः स्यात्
त्यक्त्वा प्राणाग्निहोत्रं विधिवदनुदिनं योऽश्नुते सोऽपि
[मर्त्यः ॥ २० ॥

Food that is dedicated to the Lord and to guests tends to immortality; otherwise, the food is useless. So, too, food that is cooked for one's own sake is said to be one's death. He, too, among men, who eats by himself, becomes wholly sinful in this world. And he, too, who eats daily without the prescribed consecration of the food to the fire of life, remains a mortal.

लोके भोजस्स एवार्पयति गृहमतायार्थिनेऽन्नं कृशाय
यस्तस्मै पूर्णमन्नं भवति मखविधौ जायतेऽजातशत्रुः ।
सख्ये नान्नार्थिने योऽर्पयति न स सखा सेवमानाय नित्यं
संसक्तायान्नमस्माद्विमुख इव परावृत्तिमिच्छेत्कदर्यात् ॥

He alone, in the world, is the giver who offers food to the famished mendicant that comes to his house. To such an one there is plenty of food for sacrifice, and he becomes one that has no enemy. He, on the other hand, who does not offer food even to the friend that has constantly served him with attachment for the sake of food, is not a friend. From such a miser one should

be anxious to turn away, as it were, out of disregard. (21)

स्वाज्ञानज्ञानहेतू जगदुदयलयौ सर्वसाधारणौ स्तः
जीवेष्वास्वर्णगर्भं श्रुतय इति जगुर्हूयते स्वप्रबोधे ।
विश्वं ब्रह्मण्यबोधे जगति पुनरिदं हूयते ब्रह्म यद्वत्
शुक्तौ रौप्यं च रौप्येऽधिकरणमथवा हूयतेऽन्योन्यमोहात्॥

The manifestation and the dissolution of the universe have, for their respective cause, the ignorance or the knowledge of the self, and are applicable to all beings from the creator (*hiranya-garbha*) downwards,—so do the Vedas declare. When the self is realised, the universe is sacrificed * into Brahman, and, when the self is not realised, this Brahman is again sacrificed * into the universe, in the same way as the (illusory) silver disappears into the mother-of-pearl and the real

* These two sacrifices stand respectively for the dissolution of the manifest or apparent into the unmanifest or real, and the opposite process of the unmanifest seemingly becoming the manifest.

substance (the mother-of-pearl into the illusory) silver owing to the non-recognition of each of them in turn. (22)

तुच्छत्वान्नासदासीद्गगनकुसुमवद्भेदकं नो सदासीत्
किन्त्वाभ्यामन्यदासीद्व्यवहृतिगतिसन्नास लोकस्तदानीम्
किन्त्वर्वागेव शुक्तौ रजतवदपरो नो विराड् व्योमपूर्वः
शर्मण्यात्मन्यथैतत्कुहकसलिलवत्किं भवेदावरीवः ॥२३॥

Then was not non-entity, that being absolutely non-existent like the sky-flower; nor was then any entity that could divide. But something then was, different from these two. Then was not the universe as it (now) exists in its phenomenal condition; and yet it already existed differently, as the (illusory) silver already exists in the mother-of-pearl. Nor was then the primordial (cosmic) substance (*virat*) sprung from ether. For, what is there, like unto the water produced by magic, that can veil the unconditioned self? * (23)

* This verse deals with the cause of the universe, *i e.*, what was before creation.

बन्धो जन्मात्ययात्मा यदि न पुनरभूत्तर्हि मोक्षोऽपि
[नासीत्
यद्वद्रात्रिर्दिनं वा न भवति तरणौ किन्तु दृग्दोष एषः।
अप्राणं शुद्धमेकं समभवदथ तन्मायया कर्तृसंज्ञं
तस्मादन्यच्च नासीत्परिवृतमजया जीवभूतं तदेव ॥२४॥

If there was no bondage in the shape of origin and dissolution, neither was there liberation ; just as there is neither night nor day in the sun, for, it is only a limitation of vision. The One, motionless and unconditioned, then became, by its own power of illusion (*maya*), that which is known as the maker (*Kartri*)*. And there was naught else than that That alone, veiled by the unborn,† became the individual soul. (24)

प्रागासीद्भावरूपं तम इति तमसा गूढमस्मादतर्क्यं
क्षीरान्तर्यद्वदम्भो जनिरिह जगतो नामरूपात्मकस्य ।
कामाद्धातुः सिसृक्षोरनुगतजगतः कर्मभिः सम्प्रवृत्तात्
रेतोरूपैर्मनोभिः प्रथममनुगतैः सन्ततैः कार्यमाणैः॥२५॥

In the beginning was darkness,* as an entity. Thus veiled by darkness, naught could then be seen, like the water that is

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* Otherwise known as *Hiranya-garbha.* † *Maya.*

contained in milk. The birth of this universe, consisting of name and form, was by virtue of the will of the Creator desiring to create, —this will being induced by the actions (*karmabhih*) of a continuous (*anugata*) universe constantly inspired by minds that are also continuous in a germinal form. (25)

चत्वारोऽस्याः कपर्दा युवतिरथ भवेन्नूतना नित्यमेषा
माया वा पेशला स्यादघटितघटनापाटवं याति यस्मात् ।
स्यादारम्भे घृतास्या श्रुतिभववयुनान्येवमाच्छादयन्ती
तस्यामेतौ सुपर्णाविव परपुरुषौ तिष्ठतोऽर्थप्रतीत्या ॥२६॥

This (goddess of) illusion (*maya*) has four crests. † She is always fresh and therefore ever young. She is skilful, because she is an expert in accomplishing even the impossible. She is sweet-mouthed ‡ at the outset. Thus, too, she veils the knowledge derivable from the *upanishads*. In her dwell, like two birds, the supreme self and the individual soul, for they alone make all things manifest. (26)

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* *Ajnana*, nescience. † *i e*, eminent qualities

‡ *Ghritasya*, lit ghee-mouthed, *i e* tempting at first but finally leading to ruin.

एकस्तत्रास्त्यसङ्गस्तदनु तदपरोऽज्ञानसिन्धुं प्रविष्टो
विस्मृत्यात्मस्वरूपं स विविधजगदाकारमाभासमैक्षत् ।
बुद्ध्याऽन्तर्यर्विदैक्षद्विसृजति तमसा सोऽपि तामेवमेकः
तावद्विप्रास्तमेकं कथमपि बहुधा कल्पयन्ति स्ववाग्भिः ॥

Of these two, the former remains unattached, while the latter, on the other hand, falling into the ocean of ignorance and forgetting the real nature of the self, perceived the apparition of these various worlds. But no sooner has he turned his consciousness within himself than the unborn (*maya*) abandons him and he abandons her There is, thus, One only. But the wise, somehow, render that One variously by their teachings.* (27)

नायाति प्रत्यगात्मा प्रजननसमये नैव यात्यन्तकाले
यत्सोऽखण्डोऽस्ति लैङ्गं मन इह विशति प्रव्रजत्यूर्ध्वमर्वाक्
तत्कार्श्यं स्थूलतां वा न भजति वपुषः किन्तु संस्कारजाते
तेजोमात्रा गृहीत्वा व्रजति पुनरिहायाति तैस्तैस्सहैव ॥

The inner self neither comes in at the time of birth, nor goes away at the time of death;

* For purposes of instruction, and not as representing the ultimate truth.

for it is infinite. But it is the mind with the subtle body that enters thus and goes forth afterwards. The mind does not reproduce in itself the leanness or the stoutness of the gross body. But it departs, taking with it the two sets* of tendencies (*samskara*) and the measures of light (*tejo-matrah*) †, and returns again to this world along with these very appendages. (28)

आसीत्पूर्वं सुबन्धुर्भूशमवनिसुरो: यः पुरोधाः सनातेः
ब्राह्मघात्कूटाभिचारात्स खलु मृतिमितस्तन्मनोऽगात्कृ-
[तान्तम् ।
तद्भ्राता श्रौतमन्त्रैः पुनरनयदिति प्राह सूक्तेन वेदः
तस्मादात्माभियुक्तं व्रजति ननु मनः कर्हिचिन्नान्तरात्मा ॥

There was, of old, a venerable Brahmana, named Subandhu, who was the priest of (king) Sanati; he having died by the deceitful incantations of some Brahmanas, his mind went to (the abode of the god of) death, and his brother brought it back by means of Vedic hymns,—so says the Veda. It follows from this that the mind alone as rela-

* Good and evil.

† The five senses of perception and the life-forces, in their subtlest form.

ted to the self, goes forth and not the inner self, in any case. (29)

एको निष्कम्प आत्मा प्रचलति मनसा धावमानेन तस्मिन्
तिष्ठन्नग्रेऽथ पश्चान्न हि तमनुगतं जानते चक्षुराद्याः ।
यद्वत्पाथस्तरङ्गैः प्रचलति परितो धावमानैस्तदन्तः
प्राक्पश्चादस्ति तेषां पवनसमुदितैस्तैः प्रशान्तैर्यथावत्॥

The one motionless self moves with the wandering mind, remain in it, and is also both before and behind it. But although it is thus present throughout, the eye and other senses know it not Water, for instance, moves about with the rolling waves raised by the wind, is in them and before them by and behind them; and when the waves are still, is, as it ever is. (30)

एकाक्यासीत्स पूर्वं मृगयति विषयानानुपूर्व्याऽन्तरात्मा
जाया मे स्यात्प्रजा वा धनमुपकरणं कर्म कुर्वंस्तदर्थम् ।
क्लेशैः प्राणावशेषैर्महदपि मनुते नान्यदस्माद्वरीयः
त्वेकालाभेऽप्यकृत्स्नो मृत इव विरमत्येकहान्याऽकृतार्थः॥

The inner self was, at first, by itself. Then it seeks objects of enjoyment one after another: "Let me have wife and children and wealth to support them." For

their sake, the man works with very many difficulties even at the risk of his life, and not deem anything else to be higher or greater than them. Even if any one of them is not gained, he feels himself to be incomplete and is as inactive as if he were dead; so too, even if any one of them is lost, he feels he has entirely missed his purpose. (31)

नासीत्पूर्वं न पश्चाद्तनुदिनकराच्छादको वारिवाहः
दृश्यःकिन्त्वन्तराऽसौ स्थगयति स दृशं पश्यतो नार्क-
[बिम्बम् ।
नो चेदेवं विनाऽर्कं जलधरपटलं भासते तर्हि कस्मात्
तद्वद्विश्वं विधत्ते दृशमथ न परं भासकं चालकं स्वम् ॥

The cloud that hides the huge sun has not existed (ever) before, nor will exist (ever) thereafter, but is visible only during that interval And it obstructs the vision of the spectator and not the solar orb : for, if it were not so, how can the group of clouds be visible without the sun ? In this manner does the universe (*visva*)* veil the understanding and not the supreme (self) that is its† own illuminer and inspirer. (32)

* Appearance or phenomenal existence
† Of the universe.

भुञ्जानःस्वप्नराज्यं स सकलविभवो जागरं प्राप्य भूयः
राज्यभ्रष्टोऽहमित्थं न भजति विषमं तन्मृषा मन्यमानः।
स्वप्ने कुर्वन्नगम्यागमनमुखमघं तेन न प्रत्यवायी
तद्वज्जाग्रद्दशायां व्यवहृतिमखिलां स्वप्नवद्विस्मरेच्चेत् ॥

Having, in dream, ruled a kingdom with all the glories thereof, one does not, on waking thereafter, feel sorry thet he has lost his kingdom, knowing, as he does, that it was unreal. Nor does one become liable to punishment by committing adultery or other evil deed in dream. So will it be, if one should forget all the activities of his waking state like dreams (33)

स्वप्नावस्थानुभूतं शुभमथ विषमं तन्मृषा जागरे स्यात्
जाग्रत्यां स्थूलदेहव्यवहृतिविषयं तन्मृषा स्वापकाले ।
इत्थं मिथ्यात्वसिद्धावनिशमुभयथा सज्जते तत्र मूढः
सत्ये तद्भासकेऽस्मिन्निह हि कुत इदं तन्न विद्मो वयं हि ॥

The pleasure or pain experienced in the dream-state becomes unreal on waking, and the objects towards which the activities of the physical body are directed in the waking state become unreal during sleep.

But, although unreality is thus established in both ways, the ignorant person still clings to it* although its illuminer is the self (*satya*). Surely, we are not aware why this should be so. (34)

जीवन्तं जाग्रतीह स्वजनमथ मृतं स्वप्नकाले निरीक्ष्य
निर्वेदं यात्यकस्मान्मृतममृतममुं वीक्ष्य हर्षं प्रयाति ।
स्मृत्वाऽप्येतस्य जन्तोर्निधनमसुयुतिं भाषते तेन साकं
सत्येवं भाति भूयोऽल्पकसमयवशात्सत्यता वा मृषात्वम् ॥

One is filled with sudden grief on seeing the death, in one's dream, of a relation that lives in one's waking state. So, too, does one feel happy by seeing alive, in dream, one that was dead in the waking state. And although one remembers (in dream) the death or the life of the individul (in one's waking condition), he nevertheless converses with him. This being so, reality or unreality depends only on the length or shortness of time.† (35)

* Bodily enjoyment.

† The seeming reality of waking experiences and the unreality of dreams are distinguished only by the difference of their duration. From the ultimate standpoint, however, both are unreal.

स्वाप्नस्त्रीसङ्गसौख्यादपि भृशमसतो याच रेतश्च्युतिःस्यात्
सा दृश्या तद्वदेतत्स्फुरति जगदसत्कारणं सत्यकल्पम् ।
स्वप्ने सत्यः पुमान्स्याद्युवतिरिह मृषैवानयोः संयुतिश्च
प्रातः शुक्रेण वस्त्रोपहतिरिति यतः कल्पनामूलमेतत् ॥

Although the pleasure of meeting a woman in dream is extremely unreal, yet the discharge resulting therefrom is visible. In the same way does the universe appear as almost real, although it has sprung from unreality. The man in the (above) dream may be real, but the woman and her company are only unreal, and yet the cloth is actually soiled in the morning by the discharge. All this universe, therefore, has imagination (*kalpana*) for its root-clause. (36)

पश्यत्याराममस्य प्रतिदिवसममी जन्तवः स्वापकाले
पश्यत्येनं न कश्चित्करणगणमृते मायया क्रीडमानम् ।
जाग्रत्यर्थव्रजानामथ च तनुभृतां भासकं चालकं वा
नो जानीते सुषुप्तौ परमसुखमयं कश्चिदाश्चर्यमेतत् ॥

All persons witness the sport of this (self) every day in the dream-state, and yet no

* Illusion, nescience. The self is compared to the man, illusion to the woman, and the manifest universe to the discharge.

one sees that (self) itself* sporting with illusion (*maya*) without any of the organs of sense. Nor does any one realise it, in the waking state, as the illuminer of all objects and the inspirer of all creatures, nor, in deep sleep, as that which is full of supreme bliss. This is wonderful ! (37)

स्वप्ने मन्त्रोपदेशः श्रवणपरिचितः सत्य एष प्रबोधे
स्वाप्नादेव प्रसादादभिलषितफलं सत्यतां प्रातरेति ।
सत्यप्राप्तिस्त्वसत्यादपि भवति तथा किञ्च तत्स्वप्रकाशं
येनेदं भाति सर्वं चरमचरमथोच्चावचं दृश्यजातम् ॥३८॥

The revelation of a sacred word (*mantra*) heard in dream becomes real on waking : and as the result of a benediction in dream, the desired object is actually attained in the morning. Thus the real may spring up even from the unreal.† Further, that (self) alone is self-resplendent by which are manifested all animate and inanimate things, the entire

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*Since the experiences of the dream-state are independent of the senses

† Therefore although all phenomena are illusory, the realisation of Brahman is not an illusion.

variety of perceivable objects, nay, the whole universe itself. (38)

मध्यप्राणं सुषुप्तौ स्वजनिमनुविशन्त्यग्निसूर्यादयोऽमी
वागाद्याः प्राणवायुं तदिह निगदिता ग्लानिरेषां न वायोः ।
तेभ्यो दृश्यावभासो भ्रम इति विदितः शुक्तिकारौप्यकल्पः
प्राणायामव्रतं तच्छ्रुतिशिरसि मतं स्वात्मलब्धौ न
[चान्यत् ॥ ३९ ॥

In deep sleep, fire, the sun and others* are merged in the medial life (*madhya prana*†) which is their source, and speech and others in the life-breath. Therefore, is it declared that the cessation is of these senses and not of the breath. The appearance of objects through those senses (in the waking state) is known to be an illusion, like that of silver in the mother-of-pearl. The practice of the control of life-forces enunciated in the Vedanta is therefore the only means of realising one's own self and not any other. ‡ (39)

* The presiding deities of the senses.

† Another name for *virat*, primordial substance

‡ Such as the pandering to the senses or making them more acute or active

नो कस्मादार्द्रमेधः स्पृशति च दहनः किन्तु शुष्कं [निदाघात्
आर्द्रं चेतोऽनुबन्धैः कृतसुकृतमपि स्वोक्तकर्मप्रजार्थैः ।
तद्वज्ज्ञानाग्निरेतत्स्पृशति न सहता किन्तु वैराग्यशुष्कं
तस्माच्छुद्धो विरागः प्रथममभिहितस्तेन विज्ञानसिद्धिः॥

Fire does not touch wet fuel even exceptionally, but only fuel that has been dried in the sun. So, too, the fire of knowledge does not touch the mind that is wet with attachments although it has acquired merit by the performance of prescribed duties, the preservation of progeny and gifts of wealth, but only the mind that is dried by non-attachment. Therefore is pure non-attachment taught foremost, for, by it is the success of realisation. (40)

यत्किञ्चिन्नामरूपात्मकमिदमसदेवोदितं भाति भूमौ
येनानेकप्रकारैर्व्यवहरति जगद्येन तेनेश्वरेण ।
तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेष द्विजिहः
तेन त्यक्तेन भोज्यं सुखमनतिशयं मा गृधोऽन्यद्धनाद्यम् ॥

Whatever is of the nature of name and form, whatever moves in this world, springs up as a mere unreality and should

be veiled off by the Lord by whom it is manifest and by whom it is multifariously active, in the same way as the (illusory) snake is veiled off by the rope that is definitely known. (Only) by abandoning that (unreality) can unsurpassed bliss be enjoyed. Do not therefore covet any other thing like wealth, etc. (41)

जीवन्मुक्तिर्मुमुक्षोः प्रथममथ तता मुक्तिरात्यन्तिकी च
तेऽभ्यासज्ञानयोगाद्गुरुचरणकृपाऽपाङ्गसङ्गेन लब्धात् ।
अभ्यासोऽपि द्विधा स्याद्धिकरणवशाद्दैहिको मानसश्च
शारीरस्त्वासनाद्यो ह्युपरितरपरो ज्ञानयोगः पुरोक्तः ॥

To the aspirant for liberation there first comes liberation while living and then ultimate liberation These two are the result of constant practice and realisation, which are only attainable by the contact of the teacher's feet and his merciful glance. Practice, too, is of two kinds according to qualification, namely, bodily and mental. Bodily practice consists of postures (*asanas*), etc., while the other, previously explained as the path of knowledge, consists of abstention (*uparati*) (42)

सर्वानुन्मूल्य कामान् हृदि कृतनिलयान्क्षिप्तशङ्कूनिवोच्चैः
दीर्येद्देहाभिमानस्त्यजति चपलतामात्मदत्ताभिमानः ।
यात्यूर्ध्वस्थानमुच्चैः कृतसुकृतभरो नाडिकाभिर्विचित्रं
नीलश्वेतारुणाभिः स्रवदमृतभरं गृह्यमाणात्मसौख्यः ॥

Having rooted out all desires abiding in the heart as if their pegs were forcibly broken, he loses all attachment to the body and gives up his waywardness, his attention being wholly given to the self. Then will he of accumulated merit reach the highest abode * which is variegated by dark, white and red veins† and wherein ambrosia flows in plenty, and enjoy the bliss of the self.(43)

प्रापश्यद्विश्वमात्मेत्ययमिह पुरुषः शोकमोहाद्यतीतः
शुक्रं ब्रह्माध्यगच्छत्स खलु सकलवित्सर्वसिद्धास्पदं हि ।
विस्मृत्य स्थूलसूक्ष्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो
जीवन्मुक्तस्तुरीयं पदमधिगतवान्पुण्यपापैर्विहीनः ॥४४॥

Such a person, while in this body, passes beyond sorrow, ignorance and other

* The thousand-petalled plexus of the *yogins*.

† *Nadi* literally means a tube or vein, but there is no exact English equivalent for the word as used in *yoga*.

impediments and sees the universe as the self.* He then attains the shining Brahman† and becomes all-knowing and the repository of all occult powers. Afterwards, losing all sense of the gross, subtle and other bodies and devoid of all volition, he attains the fourth state,‡ and, purged of all merit and demerit, attains liberation even in this life. $ (44)

यस्सत्त्वाकारवृत्तौ प्रतिफलति युवा देहमात्रावृतोऽपि
तद्धर्मैर्बाल्यवार्द्धक्यादिभिरनुपहतः प्राण आविर्बभूव ।
श्रेयान्साध्यस्तमेतं सुनिपुणमतयः सत्यसंकल्पभाजो
ह्यभ्यासाद्देवयन्तः परिणतमनसा साकमूर्ध्वं नयन्ति ॥

As a result of such realisation of the self, there springs up the youthful life || which, although encased in a body and the senses, is unaffected by boyhood, old age and other bodily attributes, and is extremely blissful

* And not as the external universe.

† *Hiranyagarbha.*

‡ The state beyond waking, dream and sleep.

$ *Jivanmukti.*

|| The *mukhya-prana* or chief breath as distinguished from the five life-breaths, *prana*, *apana*, *vyana*, *udana* and *samana*.

and capable of accomplishing the highest goal. It is this life * that is led up, † along with the purified consciousness, by those of supreme wisdom and unfailing resolution, who seek to become divine by spiritual practices. (45)

प्रायोऽकामोऽस्तकामोनिरतिशयसुखायात्मकामस्तदाऽसौ
तत्प्राप्तावाप्तकामः स्थितचरमदशस्तस्य देहावसाने ।
प्राणा नैवोत्क्रमन्ति क्रमविरतिमिताः स्वस्वहेतौ तदानीं
कायं जीवो विलीनो लवणमिव जलेऽखण्ड आत्मैव पश्चात्॥

Such a one is almost without desire, for temptations have lost all power over him. He pants only for the realisation of the self for the sake of its unsurpassed bliss. When he realises the self, he has attained all his desires, ‡ and remains in the final condition. $ When the body dies, the life-breaths do not rise therefrom, || but are gradually

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* *Prana.*

† To the thousand-petalled plexus.

‡ He wants nothing else.

$ The fourth state.

|| The rising is only in case of future birth.

dissolved in their respective causes. Then, where will the individual soul be, for it will be merged, like salt in water, and is then the Infinite Self itself? (46)

पिण्डीभूतं यदन्तर्जलनिधिसलिलं याति तत्सैन्धवाख्यं
भूयः प्रक्षिप्तमस्मिन्विलयमुपगतं नामरूपे जहाति ।
प्राज्ञस्तद्वत्परात्मन्यथ भजति लयं तस्य चेतो हिमांशौ
वागग्नौ चक्षुरर्के पयसि पुनरसृग्रेतसी दिक्षु कर्णौ ॥

Water taken from the sea, when solidified, goes by the name of salt. When it is thrown back into the sea and is dissolved, it loses its name and form. So does the individual soul merge into the Supreme Self. At the same time, the mind is dissolved into the moon, speech into fire, sight into the sun, blood and semen into water and hearing into the directions. (47)

क्षीरान्तर्यद्वदाज्यं मधुरिमविदितं तत्पृथग्भूतमस्मात्
भूतेषु ब्रह्म तद्वद्व्यवहृतिविदितं श्रान्तविश्रान्तिबीजम् ।
यं लब्ध्वा लाभमन्यं तृणमिव मनुते यत्र नोदेति भीतिः
सान्द्रानन्दं यदन्तः स्फुरति तदमृतं विद्ध्यतो ह्यन्यदार्तम् ।

Just as butter is contained in milk as indicated by the sweetness of the latter.

but (when extracted) becomes separate therefrom, so too is Brahman in every being as indicated by the activity of the being. This (Brahman) is the cause of rest when one is tired.* Attaining it, one discards all other gain as straw. Therein springs up no fear. The concentrated bliss which thus glows within oneself is immortality. All else is transient. (48)

ओतः प्रोतश्च तन्तुष्विह विततपटश्चित्रवर्णेषु चित्रः
तस्मिञ्जिज्ञास्यमाने ननु भवति पटः सूत्रमात्रावशेषः ।
तद्वद्विश्वं विचित्रं नगनगरनरग्राममश्वादिरूपं
प्रोतं वैराजरूपे स वियति तदपि ब्रह्मणि प्रोतमोतम् ॥

The many-coloured cloth is woven-crosswise and lengthwise, of threads of many colours. When this is understood, there remains nothing of the cloth but the threads. So is the manifold universe, with its mountains, cities, men, villages, beasts, etc., pervaded through and through, by the primordial substance,† that again by ether, and the latter by Brahman. (49)

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* *E.g.*, during sleep. † *Virat.*

रूपं रूपं प्रतीदं प्रतिफलनवशात्प्रातिरूप्यं प्रपेदे
ह्येको द्रष्टा द्वितीयो भवति च सलिले सर्वतोऽनन्तरूपः।
इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म तस्मात्
जीवत्वं यात्यकस्मादतिविमलतरे बिम्बितं बुद्ध्युपाधौ ॥

This (Brahman), by virtue of its reflection by various objects,* assumes the various corresponding forms, in the same way as the one seer produces a second one (by reflection) in water. The Veda too speaks thus of the all-pervading Brahman: "The resplendent one with its powers of illusion, has infinite forms on all sides." The Brahman, therefore, becomes the individual soul by its accidental reflection in the extremely clear consciousness (50)

तज्ज्ञाः पश्यन्ति बुद्ध्या परमबलवतो माययाऽक्तं पतङ्गं
बुद्धावन्तः समुद्रे प्रतिफलितमरीच्यास्पदं वेधसस्तम्।
यादृग्यावानुपाधिः प्रतिफलति तथा ब्रह्म तस्मिन्यथाऽऽयं
प्रासादर्शानुरूपं प्रतिफलति यथावस्थितं सत्सदैव ॥५१॥

The knowers of the self discover, by their wisdom, that the individual soul,†

* Technically, *upadhis* or conditions

† Called here *patanga*, because it eventually falls away.

besmeared by illusion, is only a ray of the omnipotent Supreme Self reflected in the ocean of consciousness. This Brahman is variously reflected in accordance with the form and measure of the medium reflecting it, in the same way that the face is variously reflected corresponding to the mirror in hand; but it is at all times what it ever is. (51)

एको भानुस्तटस्थः प्रतिफलनवशाद्यस्त्वनेकोदकान्तः
नानात्वं यात्युपाधिस्थितिगतिसमतां चापि तद्वत्परात्मा ।
भूतेषूच्चावचेषु प्रतिफलित इवाभाति तावत्स्वभावा
वच्छिन्नो यः परं तु स्फुटमनुपहतो भाति तावत्स्वभावैः॥

Just as the one sun, independent of other objects, yet, by virtue of reflection in several waters, becomes † many and has the same stability or motion as the medium reflecting it; so does the Supreme Self seem to be affected by properties ‡ by virtue of its reflection in all beings, high

* Just as the face remains the same, whatever the number and variety of its reflections.

† *I e.*, seems to become.

‡ Of things and individuals.

and low, but, when clearly relised, shines unaffected by those properties. (52)

यद्वत्पीयूषरश्मौ दिनकरकिरणैर्बिम्बितैरेति सान्द्रं
नाशं नैशं तमिस्रं गृहगतमथवा मूर्च्छितैः कांस्यपात्रे ।
तद्वद्बुद्धौ परात्मद्युतिभिरनुपदं बिम्बिताभिः समन्तात्
भासन्ते हीन्द्रियास्यप्रसृतिभिरनिशं रूपमुख्याः पदार्थाः ॥

Just as the rays of the sun reflected by the moon or focussed by a metallic reflector dispel the utter darkness of the night or of the (interior of the) house as the case may be, so do the rays of the Supreme Self reflected by the consciousness and streaming forth through the outlets of the senses, immediately reveal to us the objects of perception around us, such as forms etc. (53)

पूर्णात्मानात्मभेदात् त्रिविधमिह परं बुद्ध्यवच्छिन्नमन्यत्
तत्रैवाभासमात्रं गगनमिव जले त्रिप्रकारं विभाति ।
अम्भोवच्छिन्नमस्मिन्प्रतिफलितमतः पाथसोऽन्तर्बहिश्च
पूर्णावच्छिन्नयोगे व्रजति लयमविद्या स्वकार्यैः सहैव ॥

The Supreme Self has three aspects, namely, the full, the self and the not-self, the first being the unconditioned Self, the

second being that which is conditioned by the conciousness, and the third being a mere reflection, in the same way as space has three aspects in respect of water, namely, that which is (every where) inside and outside of the water, that which is conterminous with the water, and that which is reflected therein. When the conditioned self is merged in the unconditioned, then the condition† together with its consequences‡ vanishes altogether (54)

दृश्यन्ते दारुनार्यो युगपदगणिताः स्तम्भसूत्रप्रयुक्ताः
सङ्गीतं दर्शयन्त्यो व्यवहृतिमपरां लोकसिद्धा च सर्वाम् ।
सर्वत्रानुप्रविष्टादभिनवविभवाद्यावदर्थानुबन्धात्
तद्वत्सूत्रात्मसंज्ञाद्व्यवहरति जगद्भूर्भुवस्स्वर्महान्तम् ॥

Just as countless wooden figures of women, acted upon by means of posts and strings, simultaneously exhibit music and all other activities of common occurrence,§ so does the world, including the regions of *bhur**, *bhuvar*, *svar* and *mahar*, carry on all its activities by the inspiration of what is

* Or differentiated.
† *Lit*: Nescience
‡ The reflection, etc.
§ In a puppet show.

known as the *sutra-atman*,* which pervades everything, whose potency is unique and whose inspiration is in proportion to the end to be achieved. (55)

तत्सत्यं यत्त्रिकालेष्वनुपहतमदः प्राणदिग्व्योममुख्यं
यस्मिन्विश्रान्तमास्ते तदिह निगदितं ब्रह्म सत्यस्य सत्यम् ।
नास्त्यन्यत्किञ्च यद्वत्परमधिकमतो नाम सत्यस्य सत्यं
सच्च त्यच्चेति मूर्ताद्युपहितमवरं सत्यमस्यापि सत्यम् ॥

That is real which is unaffected at all times.† Such are the unembodied things like life, space, ether. Even these ultimately resolve themselves‡ into Brahman ; hence is Brahman the reality of the real. There is naught else which excels it in its transcendentality or its infinitude; therefore is it termed the reality of the real. The lower§ that is conditioned by embodied and unembodied things is called *satya*,|| because it is both *sat* and *tyat*.¶ Of this too, Brahman is the reality. (56)

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* The thread-self, *i e.*, the self that pervades all, as a thread running through beads.

† Past, present and future ‡ *Lit* · Repose.

§ The individual self, viewed singly or generally.

|| Real. ¶ *I. e* , embodied and disembodied.

यत्किञ्चिद्भात्यसत्यं व्यवहृतिविषये रौप्यसर्पाम्बुमुख्यं
तद्वै सत्याश्रयेणेत्ययमिह नियमः सावधिर्लोकसिद्धः ।
तद्वत्सत्यस्य सत्ये जगदखिलमिदं ब्रह्मणि प्राविरासीत्
मिथ्याभूतं प्रतीतं भवति खलु यतस्तच्च सत्यं वदन्ति ॥

Whatever unreal thing is, in every-day experience, perceived, like silver (in mother-of-pearl), serpent (in rope) and water (in mirage), depends for its perception on the real. This rule, with its limitation, is well-established. So has this whole universe sprung into existence in†Brahman, the reality of the real. That too is called the real by virtue of which the unreal becomes an object of perception (57)

यत्राकाशावकाशः कलयति च कलामात्रतां यत्र कालो
यत्रैवाशावसानं बृहदिह हि विराट् पूर्वमर्वागिवास्ते ।
सूत्रं यत्राविरासीन्महदपि महतस्तद्धि पूर्णाच्च पूर्णं
संपूर्णादर्णवादेरपि भवति यथा पूर्णमेकार्णवाम्भः॥५८॥

* That the perception of the unreal is illusory and ceases when the real object is seen.

† Dependent on Brahman ; with Brahman as the substrate.

The material Brahman,* known as *virat*, is such that the expanse of space, time, and the farthest extremities of the directions, are but infinitesimal parts thereof, and yet it appears to be so close at hand and face to face. From that arose the *sutra-atman*,† greater than the great, fuller than the full, in the same way as the commingled water of the (seven) oceans‡ is fuller than the full ocean, etc.§ (58)

अन्तः सर्वौषधीनां पृथगमितरसैर्गन्धवीर्यैर्विपाकैः
एकं पाथोदपाथः परिणमति यथा तद्वदेवान्तरात्मा ।
नानाभूतस्वभावैर्वहति वसुमती येन विश्वं पयोदो
वर्षत्युच्चैर्हुताशः पचति दहति वा येन सर्वान्तरोऽसौ ॥

Just as the one rain-water inside all herbs is transformed variously according to the numberless tastes, odours, properties and effects of the respective herbs, so is the

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* Matter viewed universally, primordial matter

† The thread-self, otherwise known as *hiranya-garbha*.

‡ At the deluge.

§ The fulness of the diluvial waters is greater than that of the ocean, river, lake, etc., at ordinary times.

inner self* according to the characteristics of the various kinds of beings. By (virtue of) it does the earth support all creatures, the clouds rain profusely, fire cooks and burns. Hence is that the inner (self) of all. (59)

भूतेष्वात्मानमात्मन्यनुगतमखिलं भूतजातं प्रपश्येत्
प्रायः पाथस्तरङ्गान्वयवदथ चिरं सर्वमात्मैव पश्येत् ।
एकं ब्रह्माद्वितीयं श्रुतिशिरसि मतं नेह नानाऽस्ति किञ्चित्
मृत्योराप्नोति मृत्युं स इह जगदिदं यस्तु नानेव पश्येत् ॥

One should clearly realise the self in all beings and all successive multitudes of created beings in the self. He should, repeatedly and persistently, perceive all things as the self, having, for an example the relation between water and waves.† There is only one Brahman without a second, as is declared by the Vedanta. The many do not in any way exist But he who sees this universe as manifold passes from death to death.‡ (60)

* The self in all beings.

† The water and the waves are identical with one another.

‡ i e, will not attain liberation.

प्राक्पश्चादस्ति कुम्भाद्गगनमिदमिति प्रत्यये सत्यपीदं
कुम्भोत्पत्तावुदेति प्रलयमुपगते नश्यतीत्यन्यदेशम् ।
नीते कुम्भेन साकं व्रजति भजति वा तत्प्रमाणानुकारौ
इत्थं मिथ्याप्रतीतिः स्फुरति तनुभृतां विश्वतस्तद्वदात्मा ॥

In spite of the knowledge that the atmosphere exists all around the pot, there arises in men the false impression that it has its origin along with the pot, disappears when the pot is broken, moves with the pot when it is removed elsewhere, and assumes the same size and shape as the pot. So is the self in respect of the universe. (61)

यावान्पिण्डो गुडस्य स्फुरति मधुरिमैवास्ति सर्वोऽपि
[तावान्
यावान्कर्पूरपिण्ड. परिणमति सदामोद एवात्र तावान् ।
विश्वं यावद्विभाति द्रुमनगनगरारामचैत्याभिरामं
तावच्चैतन्यमेकं प्रविकसति यतोऽन्ते तदात्मावशेषम् ॥

As much as is a lump of sugar, so much is nothing but sweetness. As much as a piece of camphor melts, so much is nothing but sweet fragrance. So, too, as far as the universe is manifest, with all the beauty of trees, mountains, cities, gardens and temples, so far does the one (pure) conscious-

ness shine forth, for, in the end all that remains of the universe is the self. (62)

वाद्यान्नादानुभूतिर्यदपि तदपि सा नूनमाघातगम्या
वाद्याघातध्वनीनां न पृथगनुभवः किन्तु तत्साहचर्यात् ।
मायोपादानमेतत्सहचरितमिव ब्रह्मणाऽऽभाति तद्वत्
तस्मिन्प्रत्यक्प्रतीते न किमपि विषयीभावमाप्नोति यस्मात्।

Although the hearing of the sound proceeds from the musical instrument, it is nevertheless produced only by striking the instrument The sounds that proceed from striking the instrument are not heard separately but only in conjunction with the striking. So, too, this universe, whose efficient cause is illusion (*maya*), is manifest, as it were, in conjunction with Brahman. But when that Brahman is inwardly realised, nothing will remain the object of perception. (63)

दृष्टः साक्षादिदानीमिह खलु जगतामीश्वरः संविदात्मा
विज्ञानस्थाणुरेको गगनवदभित सर्वभूतान्तरात्मा ।
दृष्टं ब्रह्मातिरिक्तं सकलमिदमसद्रूपमाभासमात्रं
शुद्धं ब्रह्माहमस्मीत्यविरतमधुनाऽत्रैव तिष्ठेदनीहः ॥६४॥

It is thus clearly seen that the Lord of all the worlds is of the nature of pure consci-

ousness is the one Immovable that is knowledge itself, is all-pervading like ether, and is the inner spirit of all beings. It is also seen that all this universe is different from Brahman, is unreal by nature, and is a mere semblance. One should, therefore, even now and here, give up all desires and remain for ever fixed in the thought "I am Brahman." (64)

इन्द्रेन्द्राण्योः प्रकामं सुरतसुखजुषोः स्याद्रतान्तः सुषुप्तिः
तस्यामानन्दसान्द्रं पदमतिगहनं यत्स आनन्दकोशः ।
तस्मिन्नो वेद किञ्चिन्निरतिशयसुखाभ्यन्तरे लीयमानो
दुःखी स्याद्बोधितः सन्निति कुशलमतिर्बोधयेन्नैव सुप्तम् ॥

When Indra and Indrani have freely enjoyed the bliss of union, the cessation of their pleasure is deep sleep Therein is a state that is full of concentrated bliss and very difficult to comprehend; that is the *anandakosa* (the bliss-sheath) In that con-

* Indra represents the 'man' in the right eye and Indrani the light in the left eye that reveals all things to our vision During waking, the two reside between the brows When they descend into the heart and enjoy the bliss of union, it is then the dream-state. When that condition ends, the state of deep sleep sets in.

dition one is not conscious of anything, being deeply merged in unsurpassed bliss. If awaked, he becomes unhappy. A wise man should therefore never awake a sleeping person. (65)

सर्वे नन्दन्ति जीवा अधिगतयशसा गृह्णता चक्षुरादीन्
अन्तः सर्वोपकर्त्रा बहिरपि च सुषुप्तौ यथा तुल्यसंस्थाः।
एतेषां किल्बिषस्पृग्जठरभृतिकृते यो बहिर्वृत्तिरास्ते
त्वक्चक्षुःश्रोत्रनासारसनवशमितो याति शोकं च मोहम्॥

All beings* enjoy bliss by attaining Brahman (*yasas*) which embraces within itself the eye and other sensory organs and which externally helps all perception All individual souls are alike in nature as in deep sleep.† Among these, he who, for the sake of feeding the belly, remains only externally active and is enslaved by the senses of touch, sight, hearing, smell and taste, becomes tainted with sin and suffers misery and confusion. (66)

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* Individual souls.

† Devoid of caste, colour, creed, etc.

जाग्रत्यामन्तरात्मा विषयसुखकृतेऽनेकयत्नान्विधास्यन्
श्राम्यत्सर्वेन्द्रियौघोऽधिगतमपि सुखं विस्मरन्याति निद्राम्
विश्रामाय स्वरूपे त्वतितरसुलभं तेन चातीन्द्रियं हि
सुखं सर्वोत्तमं स्यात्परिणतिविरसादिन्द्रियोत्थात्सुखाच्च ॥

The individual soul, during the waking state, puts forth innumerable efforts for the attainment of sensual pleasures, and when the entire group of sensory organs is fatigued, it forgets even the pleasure on hand and goes into sleep, in order that it may enjoy rest in its own nature. Ultra-sensual bliss is thus extremely easy of attainment and is far superior to the pleasure derived from the senses which always produces disgust in the end. (67)

पक्षावभ्यस्य पक्षी जनयति मरुतं तेन यात्युच्चदेशं
लब्ध्वा वायुं महान्तं श्रममपनयति स्वीयपक्षौ प्रसार्य ।
दुःसङ्कल्पैर्विकल्पैर्विषयमनुकदर्थीकृतं चित्तमेतत्
खिन्नं विश्रामहेतोः स्वपिति चिरमहो हस्तपादान्प्रसार्य ॥

The bird, by the motion of its wings, generates a breeze and, by its aid, reaches a great height, and there, having attained

the vast expanse of the atmosphere, cures itself of its fatigue by spreading its wings. So, too, this mind, troubled by many evil desires and doubts in respect of objects of pleasure, and fatigued thereby, stretches forth the hands and feet and sleeps long for the sake of rest. (68)

आश्लिष्यात्मानमात्मा न किमपि सहसैवान्तरं वेद बाह्यं
यद्वत्कामी विदेशात्सदनमुपगतो गाढमाश्लिष्य कान्ताम् ।
यात्यस्तं तत्र लोकव्यवहृतिरखिला पुण्यपापानुबन्धः
शोको मोहो भयं वा समविषममिदं न स्मरत्येव किञ्चित् ॥

The moment that the individual soul comes into union with the self (Brahman),* it ceases to be conscious of anything, internal or external, like unto a lover fervently embracing his beloved one on his return home from a foreign land. In that state all worldly activity that is the result of merit and demerit, disappears, and nothing is remembered of all these ups and downs,—sorrow, confusion, or fear. (69)

* During deep sleep

अल्पानल्पप्रपञ्चप्रलय उपरतिश्चेन्द्रियाणां सुखाप्तिः
जीवन्मुक्तौ सुषुप्तौ त्रितयमपि समं किन्तु तत्रास्ति भेदः ।
प्राक्संस्कारात्प्रसुप्तः पुनरपि च पुरावृत्तिमेति प्रबुद्धो
नश्यत्संस्कारजातो न स किल पुनरावर्तते यश्च मुक्तः ॥

The disappearance of all gross and subtle existence, the cessation of the senses, and the attainment of bliss,—these three are common to liberation-while-alive and deep sleep. There is however this difference that, whereas he who is asleep comes back to life again and again * by virtue of the effects of his past actions, he that has attained illumination and liberation, never comes back (to worldly life), because the effects of all his past actions have been destroyed. (70)

आनन्दान्यश्च सर्वाननुभवति नृपः सर्वसंपत्समृद्धः
तस्यानन्दः स एकः स खलु शतगुणः संप्रदिष्टः पितॄणाम् ।
आदेवब्रह्मलोकं शतशतगुणितास्ते यदन्तर्गताः स्युः
ब्रह्मानन्दः स एकोऽस्त्यथ विषयसुखान्यस्य मात्रा भवन्ति ॥

If the bliss of a king endowed with all prosperity and enjoying every kind of hap-

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* Passes through births and deaths.

piness be taken as a unit, the bliss of the *manes* is declared to be a hundredfold. So, too, through the world of the gods higher and higher up to the world of Brahman, each (bliss) is a hundredfold of the next lower one. Singular and containing within itself all these (grades of bliss) is the bliss of (the supreme) Brahman, of which the pleasures of the senses are but an (insignificant) fraction. (71)

यत्रानन्दाश्च मोदाः प्रमुद इति मुदश्चासते सर्व एते
यत्राप्ताः सर्वकामाः स्युरखिलविरमात्केवलीभाव आस्ते ।
मां तत्रानन्दसान्द्रे कृधि चिरममृतं सोम पीयूषपूर्णां
धारामिन्द्राय देहीत्यपि निगमगिरो ब्रूयुगान्तर्गताय ॥

"Therein are included all degrees of bliss, —the bliss of men (*ananda*), of the *manes* (*moda*), of gods (*pramoda*), etc. Therein all desires are fulfilled. Therein is the state of oneness owing to the cessation of all (phenomena). Make me live immortally for ever, O Śoma, in that abode of concentrated bliss, and vouchsafe to my soul † that

* Lit. the moon. Here "*hiranyagarbha*."

† 'Indra' in the text.

is betwixt the brows an unceasing shower of immortality,* "—so do the vedas declare (72)

आत्माऽक्षुब्धः सुखात्मा स्फुरति तदपरा त्वन्यथैव स्फुरन्ती
स्थैर्यं वा चञ्चलत्वं मनसि परिणतिं याति तत्रत्यमस्मिन् ।
चाञ्चल्यं दुःखहेतुर्मनस इदमहो यावदिष्टार्थलब्धिः
तस्यां यावत्स्थिरत्वं मनसि विषयजं स्यात्सुखं तावदेव ॥

The self is unperturbed and its nature is bliss; the other (*maya*) is quite the opposite; their steadiness or perturbation bears fruit in the individual consciousness The perturbation of the mind, until a desired object is gained, gives rise to misery When that object is gained the pleasure (said to be) derived from that object is only so long as the mind remains steady. (73)

यद्वत्सौख्यं रतान्ते निमिषमिह मनस्येकताने रसे स्यात्
स्थैर्यं यावत्सुषुप्तौ सुखमनतिशयं तावदेवाथ मुक्तौ ।
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं
नित्यानन्दस्य मात्रा विषयसुखमिदं युज्यते तेन वक्तुम् ॥

Just as there is a momentary bliss when the mind is absorbed in pleasure at the end

* Lit. nectar.

of a sensual indulgence, so too there is unsurpassed bliss in deep sleep only so long as there is steadiness (of consciousness). In liberation, however, the cousciousness is absolutely tranquil and there is eternal bliss. There is thus a constant relation between bliss and steadiness. It is therefore proper to speak of sensual pleasure as a fraction of eternal bliss. (74)

श्रान्तं स्वान्तं सबाह्यव्यवहृतिभिरिदं ताः समाकृष्य सर्वाः
तत्तत्संस्कारयुक्तं ह्युपरमति परावृत्तमिच्छन्निदानम् ।
स्वाप्नान्संस्कारजातप्रजनितविषयान्स्वाप्नदेहेऽनुभूतान्
प्रोज्झ्यान्तः प्रत्यगात्मप्रवणमिदमगाद्भूरि विश्राममस्मिन् ॥

The mind, tired of external activities, draws them all in together, and carrying with it the tendencies resulting from them, ceases from them and turns inward in search of its own place. In the dream-body, it enjoys dream-objects generated by the combination of those tendencies. Abandoning these, again, it longs for the inner self, reaching which it attains perfect rest.* (75)

* Tranquillity, bliss

स्वप्ने भोगः सुखादेर्भवति ननु कुतः साधने मूर्च्छमाने
स्वाप्नं देहान्तरं तद्व्यवहृतिकुशलं नव्यमुत्पद्यते चेत् ।
तत्सामग्र्या अभावात्कुत इदमुदितं तद्धि सांकल्पिकं चेत्
तत्किं स्वाप्ने रतान्ते वपुषि निपतिते दृश्यते रक्तमोक्षः॥

" How is the enjoyment of pleasure, etc. possible in dream, while the instrument therefor (the gross body) is inert? If (it be said that) a new dream-body fit for such activity springs up, wherefrom does it arise, since the means of its generation † is absent? If it be a product of the imagination, then how is it that, after the experience of sexual pleasure in a dream, the effect thereof is (actually) visible in the body that is inert? (76)

भीत्या रोदित्यनेन प्रवदति हसति श्लाघते नूनमस्मात्
स्वप्नेऽप्यङ्गेऽनुबन्धं त्यजति न सहसा मूर्च्छितोऽप्यन्त-
[रात्मा ।
पूर्वं ये येऽनुभूतास्तनुयुवतिहयव्याघ्रदेशादयोऽर्थाः
तत्संस्कारस्वरूपान्सृजति पुनरमून्श्रित्य संस्कारदेहम् ॥

" It is with this (the gross body) that he weeps from fear, talks, laughs and exults."

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* This and part of the next verse are the arguments of an opponent.

† Such as parents.

It surely follows from this that the inner self does not abruptly sever its connection with the body during dream, although that body is inert; but, with the help of the subtle body, it creates again, in subtle form, those objects which it had previously † experienced, such as the body, woman, horse, tiger, locality, etc. (77)

सन्धौ जाग्रत्सुषुप्त्योरनुभवविदिता स्वाप्नयवस्था द्वितीया
तत्रात्मज्योतिरास्ते पुरुष इह समाकृष्य सर्वेन्द्रियाणि ।
संवेश्य स्थूलदेहं समुचितशयने स्वीयभासाऽन्तरात्मा
पश्यन्संस्काररूपानभिमतविषयान्याति कुत्रापि तद्वत् ॥

The second state, that of dream, is known by experience to be midway between waking and sleep. In that state the individual, having withdrawn all the senses, has only the light of the self remaining. The gross body having been laid down on a suitable bed, the inner self, experiencing the objects it likes in their subtle form, goes about as it pleases in the same manner.‡ (78)

* This is the answer to the opponent

† In the waking state ‡ With the subtle body.

रक्षन्प्राणैः कुलायं निजशयनगतं श्वासमात्रावशेषैः
माभूत्तत्प्रेतकल्पाकृतिकमिति पुनः सारमेयादिभक्ष्यम्।
स्वप्ने स्वीयप्रभावात्सृजति हयरथान्निम्नगाः पल्वलानि
क्रीडास्थानान्यनेकान्यपि सुहृदबलापुत्रमित्रानुकारान्॥

Preserving the body lying in bed by means of the life-forces now reduced to mere breath, lest it assume the form of a corpse and become food for dogs, etc., it creates, in dream, by its own power, horses, chariots, rivers, ponds, playgrounds, companions, women, sons, friends,—all by way of imitation. (79)

मातङ्गव्याघ्रदस्युद्विषदुरगकपीन् कुत्रचित्प्रेयसीभिः
क्रीडन्नास्ते हसन्वा विहरति कुहचिन्मृष्टमश्नाति चान्नम्।
म्लेच्छत्वं प्राप्तवानस्म्यहमिति कुहचिच्छङ्कितः स्वीय-
[लोकात्
आस्ते व्याघ्रादिभीत्या प्रचलति कुहचिद्रोदिति ग्रस्यमानः।

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels. Sometimes it laughs and sports. Sometimes it eats deli-

* Of its waking experiences.

cious food.' At other times it is afraid of its kith and kin, because it has become an outcaste. And at other times it runs away for fear of tigers, etc. or is caught by them and wails. (80)

यो यो दृग्गोचरोऽर्थो भवति स स तदा तद्गतात्मस्वरूपा-
विज्ञानोत्पद्यमानः स्फुरति ननु यथा शुक्तिकाऽज्ञानहेतुः।
रौप्याभासो मृषैव स्फुरति च किरणाज्ञानतोऽम्भो भुजङ्गो
रज्ज्वज्ञानान्निमेषं सुखभयकृदतो दृष्टिसृष्टं किलेदम् ॥

Whatever object is perceived, it comes into existence then and there by the ignorance of the true nature of the self that is in it. Its manifestation is like the unreal appearance of false silver owing to one's not recognising the mother-of-pearl, or of the mirage owing to one's not recognising the sun's rays, or of the serpent by one's not recognising the rope,—such appearance giving rise to joy or fear, only for an instant. Hence all this universe is really created by perception * (81)

* That is, the existence of any object is only so long and so much as we perceive it.

मायाध्यासाश्रयेण प्रविततमखिलं यन्मया तेन मत्स्था-
न्येतान्येतेषु नाहं यदपि हि रजतं भाति शुक्तौ न रौप्ये ।
शुक्त्यंशस्तेन भूतान्यपि मयि न वसन्तीति विष्वग्विनेता
प्राहास्माद्दृश्यजातं सकलमपि मृषैवेन्द्रजालोपमेयम् ॥

The Lord of the Universe has declared: "By me, on whom depends the illusion of *maya*, all this (universe) has been spread forth. Therefore, all things are in me, not I in them; for instance, although silver appears (falsely) in the mother-o'-pearl, there is naught of the mother-o'-pearl in silver Therefore, ' too, all things do not (in reality) exist in me" It follows from this that the whole objective world is as unreal as the products of jugglery. (82)

हेतुः कर्मैव लोके सुखतदितरयोरेवमज्ञोऽविदित्वा
मित्रं वा शत्रुरित्थं व्यवहरति मृषा याज्ञवल्क्यार्तभागौ ।
यत्कर्मैवोचतुः प्राग्जनकनृपगृहे चक्रतुस्तत्प्रशंसां
वंशोत्तंसो यदूनामिति वदति न कोऽप्यत्र तिष्ठत्यकर्मा ॥

Action is the only cause of happiness or misery in this world. The ignorant, not

* Because the universe is the creation of *maya*

knowing this, speak in vain of friend or enemy.* Yagnavalkya and A'rtabhaga, of yore, in the palace of king Janaka, spoke only of action and praised it Even the ornament † of the race of Yadu declares "None in this world remains without action." (83)

वृक्षच्छेदे कुठारः प्रभवति यदपि प्राणिनोद्यस्तथाऽपि
प्रायोऽन्नं तृप्तिहेतुस्तदपि निगदितं कारणं भोक्तृयत्नः ।
प्राचीनं कर्म तद्वद्विषमसमफलप्राप्तिहेतुस्तथाऽपि
स्वातन्त्र्यं नश्वरेऽस्मिन्न हि खलु घटते प्रेरकोऽस्यान्तरात्मा

Although the axe is able to fell a tree, it should nevertheless be wielded by a living being. Food is no doubt, a source of satisfaction, but the real cause thereof is the effort ‡ of the eater. In the same way, former action is the cause of the good or evil results experienced; yet, being itself evanescent, it cannot do this by itself. It is impelled thereto by the inner self. (84)

* One who gives happiness or one who causes misery.

† Krishna. ‡ Cooking and eating.

स्मृत्या लोकेषु वर्णाश्रमविहितमदो नित्यकाम्यादि कर्म
सर्वं ब्रह्मार्पणं स्यादिति निगमगिरः संगिरन्तेऽतिरम्यम् ।
यन्नासानेत्रजिह्वाकरचरणशिरःश्रोत्रसन्तर्पणेन
तुष्येदङ्गीव साक्षात्तरुरिव सकलो मूलसन्तर्पणेन ॥८५॥

The Vedas declare, with much propriety, that all rites, compulsory, discretionary, and so on, which are laid down by the Smriti for the various castes and conditions of men, are (in reality) dedicated to the Supreme Self; in the same way that, by the satisfaction of the nose, eyes, tongue, hands, feet, head and ears, it is the inner man that is actually satisfied, and, by the watering of the roots of a tree, every part of that tree is nourished (85)

यः प्रैत्यात्मानभिज्ञः श्रुतिविदपि तथाकर्मकृत्कर्मणोऽस्य
नाशः स्यादल्पभोगात्पुनरवतरणे दु खभोगो महीयान् ।
आत्माभिज्ञस्य लिप्सोरपि भवति महान्शाश्वतः सिद्धि-
[भोगो
ह्यात्मा तस्मादुपास्य· खलु तदधिगमे सर्वसौख्यान्यलिप्सोः

* Whatever lesser deity might be invoked in practice.

After death, he who is ignorant of the self, although versed in the Vedas, and has performed the rites prescribed therein, exhausts his merit after a brief enjoyment and undergoes very great misery in having to be born again He who has realised the self and yet longs for reward, enjoys much greater and more lasting happiness accompanied by supernatural powers. Therefore, one should indeed realise the self; for, by realising it, one gains every happiness although he longs for no reward. (86)

सूर्याद्यैरर्थमानं न हि भवति पुनः केवलैर्नात्र चित्रं
सूर्यात्सूर्यप्रतीतिर्न भवति सहसा नापि चन्द्रस्य चन्द्रात् ।
अग्नेरग्नेश्च किन्तु स्फुरति रविमुखं चक्षुषश्चित्प्रयुक्तात
आत्मज्योतिस्ततोऽयं पुरुष इह महो देवतानां च चित्रम् ॥

It is no wonder that objects are not revealed by the sun, moon, etc, of their own accord; nor is the sun directly perceived by its own light, nor the moon, nor fire. On the other hand, the sun, moon, etc., are perceived by means of the sense of sight inspired by (the inner) consciousness Therefore, only

the dweller in the body shines by his own light Yet, in the world,* the deities † have their respective power to illuminate. (87)

प्राणेनाम्भांसि भूयः पिबति पुनरसावन्नमश्नाति तत्र
तत्पाकं जाठरोऽग्निस्तदुपहितबलो द्राक् शनैर्वा करोति ।
व्यानः सर्वाङ्गनाडीष्वथ नयति रसं प्राणसन्तर्पणार्थं
निस्सारं पूतिगन्धं त्यजति बहिरयं देहतोऽपानसंज्ञः ॥

Through the life-force called *prana* the individual drinks plenty of water and eats food. Then the abdominal fire, with energy derived from that (*prana*), digests it sooner or later. Thereafter the life-force known as *vyana* carries the essence along the blood-vessels of the whole body for the nourishment of life; and the life-force termed *apana* expels from the body the putrid non-essence. (88)

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* *i e*, as far as the senses are concerned.

† The sun, moon, etc., which preside over the senses. In relation to objects, the senses have power to reveal them, although their light is but a reflection of the self

व्यापारं देहसंस्थः प्रतिवपुरखिलं पञ्चवृत्त्यात्मकोऽसौ
प्राणः सर्वेन्द्रियाणामधिपतिरनिशं सत्तया निर्विवादम् ।
यस्येत्थं चिद्घनस्य स्फुटमिह कुरुते सोऽस्मि सर्वस्य साक्षी
प्राणस्य प्राण एषोऽप्यखिलतनुभृतां चक्षुषश्चक्षुरेषः ॥

This life, with its five-fold energy*, residing in each body and being master of all the senses, distinctly and incessantly carries on all the activities appropriate to that particular body, by a power which belongs undoubtedly to the self that is pure consciousness. That self am I, the all-seer, the life behind all life, the consciousness behind the consciousness of all beings. (89)

यं भान्तं चिद्घनैकं क्षितिजलपवनादित्यचन्द्रादयो ये
भासा तस्यैव चानु प्रविरलगतयो भान्ति तस्मिन्वसन्ति ।
विद्युत्पुञ्जोऽग्निसङ्घोऽप्युडुगणविततिर्भासयेत्किं परेशं
ज्योतिश्शान्तं ह्यनन्तं कविमजममरं शाश्वतं जन्मशून्यम् ॥

By the light of that One Self that is pure consciousness, the earth, water, air, sun, moon, etc, shine after It, each with its peculiar characteristics, and have their

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* Prana, apana, udana, samana, vyana.

being in It. Can the flashes of lightning and flaming conflagrations and the vast expanse of starry galaxies illumine the Supreme Lord, the immutable, infinite light, the seer, without beginning and without end, eternal, because devoid of origin? (90)

तद्ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीसद्गुरूणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गतेऽनाद्युपाधौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥

If, by the favour of the nectar-like glance, full of unparalleled mercy, of the venerable holy Master, there arises, in any man whatsoever, the realisation "That very Brahman am I," he indeed loses all feelings of doubt and, with his mind free from illusion, attains liberation even while living in the body. (Thereafter), when the beginningless limitation* is completely dissolved, he is merged in the Highest, the sole abode of eternal bliss. (91)

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* Maya, the root-illusion.

नो देहो नेन्द्रियाणि क्षरमतिचपलं नो मनो नैव बुद्धिः
प्राणो नैवाहमस्मीत्यखिलजडमिदं वस्तुजातं कथं स्याम् ।
नाहंकारो न दारा गृहसुतसुजनक्षेत्रवित्तादि दूरं
साक्षी चित्प्रत्यगात्मा निखिलजगदधिष्ठानभूतः शिवोऽहम्

I am neither the dense body nor the senses, nor the evanescent and most erratic mind, nor reason, nor life, nor the ego, nor wife, nor house, nor offspring, nor kith and kin, nor land nor wealth, and so on For, how, can I, the witness aloof, the pure consciousness, the inner self, be all these things which are purely objective? I am the Supreme that is the reality behind all this universe. (92)

दृश्यं यद्रूपमेतद्भवति च विशदं नीलपीताद्यनेकं
सर्वस्यैतस्य दृग्वै स्फुरदनुभवतो लोचनं चैकरूपम् ।
तद्दृश्यं मानसं दृक्परिणतविषयाकारधीवृत्तयोऽपि
दृश्या दृग्रूप एव प्रभुरिह स तथा दृश्यते नैव साक्षी ॥

In relation to all these plainly visible forms of dark, yellow and other innumerable colours, the eye, which is one, is the

* *Siva*, or *parabrahman* considered as *anandamaya*

seer, for, therein arises the perception. The eye, in its turn, is only objective, because the mind is its seer. And even the workings of the mind, objective forms transformed into thought, are, in their turn, objective. The Lord alone is the absolute seer, the witness, for, He is never, like the above, objective. (93)

रज्ज्वज्ञानाद्भुजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे
स्वात्माज्ञानात्तथाऽसौ भृशमसुखमभूदात्मनो जीवभावः।
आप्तोक्त्याऽहिभ्रान्ते सच खलु विदिता रज्जुरेका तथाहं
कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः शिवोऽहम् ॥

Owing to the non-recognition of a rope in the twilight, over it appears a serpent all at once. In the same way is the extremely unhappy condition of the individual soul imposed on the self by reason of the non-realisation of one's own self. Again, when the illusion of a serpent is dispelled by the admonition of a trustworthy friend, there is only the old familiar rope. So, too, by the admonition of my own Master, I am not the individual soul, but the immutable Self that is the seer. I am the Supreme Bliss (*Siva*). (94)

किं ज्योतिस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ
स्यादेवं भानुदीपादिकपरिकलने किं तव ज्योतिरस्ति ।
चक्षुस्तन्मीलने किं भवति च सुतरां धीर्धियः किं प्रकाशे
तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रभोऽहम् ॥

Tell me what is thy light. You say: "The sun in the day and the moon, lamp, etc., at night." It may be so, but by what light do you see the sun, the lamp, etc? You say: "the eye" But when that is closed, what brighter light is there? You reply: "the mind." By what light is the mind revealed? "For that, I alone am the light," you say. You are therefore that Supreme Light. "I am, my Master." (95)

कञ्चित्कालं स्थितः कौ पुनरिह भजते नैव देहादिसंघं
यावत्प्रारब्धभोगं कथमपि स सुखं चेष्टतेऽसङ्गबुद्ध्या ।
निर्द्वन्द्वो नित्यशुद्धो विगलितममताऽहङ्कृतिर्नित्यतृप्तो
ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥

Such a one* after remaining on the earth for a time, never more returns to a body and its accompaniments; until the enjoyment of

* One that has realised "I am Brahman."

the ripe fruits of his former actions is completed, he lives in a peculiar manner, but blissfully, because his mind is free from all contrasts,* ever pure, devoid of my-ness and I-ness, always contented, identical in nature with infinite bliss, steady in thought, imperturbable, cleansed of all illusions.†(96)

जीवात्मब्रह्मभेदं दलयति सहसा यत्प्रकाशैकरूपं
विज्ञानं तच्च बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।
माया तेनैव तस्य क्षयमुपगमिता संसृतेः कारणं या
नष्टा सा कार्यकर्त्री पुनरपि भविता नैव विज्ञानमात्रात् ॥

Such an absolutely resplendent realisation at once destroys the distinction between the individual soul and Supreme Self. In whomsoever such an unimpeded, unparalleled realisation springs up in consciousness, for him the root-illusion (*maya*) that is the source of births and deaths, is destroyed by that very realisation. Once destroyed, it can no more create illusions by its power of phenomenal manifestation. (97)

* Happiness and misery, gain and loss, etc.
† This verse describes a *jivan-mukta*

विश्वं नेति प्रमाणाद्विगलितजगदाकारभानस्त्यजेद्वै
पीत्वा यद्वत्फलाम्भस्त्यजति च सुतरां तत्फलं सौरभाढ्यम्
सम्यक् सच्चिद्घनैकामृतसुखकबलास्वादपूर्णो हृदाऽसौ
ज्ञात्वा निस्सारमेवं जगदखिलमिदं स्वप्रभः शान्तचित्त ॥

Knowing that the universe is unreal and having, therefore, completely destroyed all perception of phenomenal forms, he should taste, to his heart's utmost content, the morsel of immortal bliss that is the highest and most perfect concentration of being and consciousness, and filled with light of the self and with a tranquil mind, he should realise that all this universe is unessential and should therefore abandon it, in the same way as one, after drinking the juice of a fruit, throws it away although the remnant may be highly fragrant. (98)

क्षीयन्ते चास्य कर्माण्यपि खलु हृदयग्रन्थिरुद्भिद्यते वै
छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेशे ।
तस्मिंश्चिन्मात्ररूपे गुणमलरहिते तत्त्वमस्यादिलक्ष्ये
कूटस्थे प्रत्यगात्मन्यखिलविधिमनोऽगोचरे ब्रह्मणीशे ॥

The results of actions are destroyed, the bondage of the heart is broken, and all

doubts, which lead one to births and deaths, are removed, as soon as one realises that Supreme Lord, whose nature is pure consciousness, who is devoid of the stain of qualities, who is realisable by such teachings as "That thou art," the immutable inner self, the Brahman, the Lord, that is beyond all commandments and beyond all thought (99)

आदौ मध्ये तथाऽन्ते जनिमृतिफलदं कर्ममूलं विशालं
ज्ञात्वा संसारवृक्षं भ्रममदमुदिताशोकतानेकपत्रम् ।
कामक्रोधादिशाखं सुतपशुवनिताकन्यकापक्षिसंघं
छित्त्वाऽसङ्गासिनैनं पटुमतिरभितश्चिन्तयेद्वासुदेवम् ॥

One should understand the huge tree of phenomenal existence, which bears the fruits of births and deaths before, betwixt and after, whose roots are the results of past actions, whose countless leaves are delusions, vanities, joys and sorrows, whose branches are desire, anger, etc., and on which dwell the birds of sons and cattle, wives and daughters, in large numbers. Such a wise man should fell this tree down

with the axe of non-attachment and should at all times meditate upon the Supreme Being (*vasudeva*). (100)

जातं मय्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं
सर्वं मय्येव याति प्रविलयमिति तद्ब्रह्म चैवाहमस्मि ।
यस्य स्मृत्या च यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्यं
न्यूनं सम्पूर्णतां वै तमहमतिमुदैवाच्युतं सन्नतोऽस्मि ॥

The whole universe is born in me, has its support in me and dissolves in me. Therefore, that very Brahman indeed am I. Again, humbly and exultingly do I bow to that Immutable Being (*achyuta*), by whose mere remembrance any defective procedure in all auspicious acts like sacrifices is rendered perfectly complete. (101)

Thus ends the Century of Verses

॥ इति शतश्लोकी समाप्ता ॥

॥ आत्मबोधः ॥

KNOWLEDGE OF SELF

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

This treatise called "Knowledge of Self" is written for the sake of those whose sins have been destroyed by austerities and who, with a tranquil mind and free from attachment, long for liberation. (1)

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥२॥

Compared with all other means, knowledge is the only direct means to liberation. As cooking is impossible without fire, so is liberation impossible without knowledge.(2)

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंघवत् ॥ ३ ॥

Ritual cannot dispel ignorance, because they are not mutually contradictory. But

knowledge surely destroys ignorance, as light destroys the densest darkness. (3)

अविच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा मेघापायेंऽशुमानिव ॥ ४ ॥

The self appears to be conditioned by virtue of ignorance. But when that (ignorance) is destroyed, the unconditioned self shines by its own light, like the sun when the clouds have disappeared. (4)

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

Having purified, by repeated instruction, the soul that is turbid with ignorance, knowledge should efface itself, as the paste of the cleaning-nut does with water.* (5)

संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

The phenomenal world, abounding in desire, hatred, etc., is verily like a dream.

*The cleaning-nut, rubbed into a paste and thrown into dirty water, clears the water and itself settles down along with the dirt as a sediment.

While it lasts, it seems to be real, but, when one awakes, it becomes unreal. (6)

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमव्ययम् ॥ ७ ॥

Like the (illusion of) silver in mother-o'-pearl, the world appears to be real only until the Supreme Self, the immutable reality behind everything, is realised (7)

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान्यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

Like bubbles in water, the worlds are born, remain and dissolve in the Supreme Lord that is the material cause and foundation of all things. (8)

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधास्सर्वा हाटके कटकादिवत् ॥ ९ ॥

On the eternal Vishnu, who is pure existence and consciousness, as the common factor, all these various appearances are super-imposed, like wristlets and other forms on gold. (9)

यथाऽऽकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

Like space, the Lord Vishnu, coming in contact with various conditions, appears to be different by reason of their differences, but is seen to be undifferentiated when those (conditions) are destroyed. (10)

नानोपाधिवशादेव जातिनामाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

Only by virtue of varying conditions are caste, name, periods of religious life, etc., imposed on the self, like taste, colour and other distinctions imposed on water (11)

पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

The place for experiencing happiness and misery, which is made up of the five-fold compounds of the great elements and is obtained as the result of past actions, is called the (dense) body. (12)

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

The instrument of enjoyment, which is made up of the uncompounded elements and which consists of the five life-forces, the mind, the consciousness, and the ten senses,* is the subtle body. (13)

अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

The beginningless illusion that is indefinable is called the casual body. One should understand the self as other than these three bodies (or conditions) (14)

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नोलवस्त्रादियोगेन स्फटिको यथा ॥१५॥

The pure self, by the relation of the five sheaths, etc., appears to assume their respective natures, like a crystal reflecting a blue cloth, etc. (15)

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।

आत्मानमान्तरं शुद्धं विविञ्च्यात्तण्डुलं यथा ॥१६॥

One should separate the grain of the pure inner self from the chaff of the body and other sheaths by the threshing of reason (16)

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* The five senses of preception and the five motor members of the body.

तदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।
बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

Although the self is at all times and in all things, yet it cannot shine in everything but will shine only in the consciousness, just as a reflection will appear only in polished surfaces (17)

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

One should understand the self to be always like a king, different from the body, senses, mind, consciousness, and eyes, the witness of their activities. (18)

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥१९॥

To the indiscriminating, the self appears to be active while (in reality) the senses (alone) are active, in the same way that the moon is seen as if running, when the clouds move. (19)

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥२०॥

The body, senses, mind and consciousness, carry on their respective activities by depending on the consciousness of the self, like men depending on the sun's light. (20)

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

Owing to indiscrimination, men attribute the qualities and activities of the body and the senses to the self that is pure existence and consciousness*, in the same way as blue colour is attributed to the sky. (21)

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाऽम्भसः ॥

Moreover, the nature of doer, etc., that belongs to the conditioning mind, is attributed to the self, just as the motion, etc., of water is attributed to the reflection of the moon therein. (22)

रागेच्छासुखदु खादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥२३॥

Passions, desires, happiness, misery, etc., exercise their function when the conscious-

* The self is absolute consciousness as distinguished from *buddhi*, the individual consciousness.

ness is present, and do not exist in deep sleep when the consciousness is absent. They belong, therefore, to the consciousness and not to the self. (23)

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावस्सच्चिदानन्दनित्यनिर्मलताऽऽत्मनः ॥ २४ ॥

As light is the very nature of the sun, coldness of water, heat of fire, so are being, consciousness, bliss, eternity and absoluteness the very nature of the self. (24)

आत्मनस्सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

By indiscriminately mixing up the aspect of being and consciousness of the self with the function of the individual consciousness, there springs up the idea " I know." (25)

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्वपि ।
जीवस्सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

The self undergoes no modification, nor can knowledge arise in any manner from individual consciousness (alone). And yet, one ignorantly imagines that the individual soul knows, does and sees everything well. (26)

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥२७॥

By mistaking the self to be the individual soul, as a rope for a serpent, one is subject to fear. But if he realises, "I am not the individual soul, but the Supreme Self," then he is free from fear. (27)

आत्माऽवभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

The self alone illumines the consciousness, the senses, etc., as a light reveals the pot and other objects; (but) one's own self is not illumined by these illuminable objects.* (28)

स्वबोधे नान्यबोधेच्छा बोधरूपतयाऽऽत्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥२९॥

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not need another light to reveal itself. (29)

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

* The mind, senses, etc.

Eliminating all limitations with the help of the passage "not this, not this," one should realise the identity of the individual soul and the supreme self by means of the principal scriptural passages (30)

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

The body and other objects of perception are the products of ignorance and are as evanescent as bubbles. The self that is unconditioned is other than these and should be understood as "I am Brahman." (31)

देहान्यत्वान्न मे जन्मजराकार्श्यलयादयः ।
शब्दादिविषयैस्सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

Birth, old age, decay, death, etc., are not for me, because I am other than the body. Sound and other objects of the senses have no connection with me, for I am other than the senses. (32)

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादिश्रुतिशासनात् ॥३३॥

I am not the mind, and, therefore, sorrow, desire, hatred, fear, etc., are not for me. As

declared by the scripture, the self is neither the senses nor mind, but is unconditioned. (33)

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरञ्जनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥

I am attributeless, functionless, eternal, doubtless, stainless, changeless, formless, eternally free, and unconditioned. (34)

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।
सदा सर्वसमस्सिद्धो निस्सङ्गो निर्मलोऽचलः ॥३५॥

Like ether, I pervade everything, inside and outside. I am imperishable, ever the established (truth), alike to all, unattached, unconditioned, imperturbable. (35)

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

I am that very supreme Brahman that is reality, knowledge and infinity, that is ever unconditioned and ever free, the one undivided bliss that is without a second. (36)

एवं निरन्तरकृता ब्रह्मैवास्मीति वासना ।
हरत्यविद्याविक्षेपान्रोगानिव रसायनम् ॥ ३७ ॥

Such incessant impression on the mind that "I am only Brahman" removes the turbulences of ignorance, as the elixir of life cures all diseases. (37)

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

Sitting in a lonely place, free of all passions, with the senses subjugated, one should contemplate that one infinite self, without thinking of anything else. (38)

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

A wise man should, by his intelligence, submerge, in the self all that is objective and should ever contemplate the one self that is like unlimited space. (39)

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

One who has realised the supreme truth gives up everything, such as form, caste, etc., and abides, by nature, in (the self, that is,) infinite consciousness and bliss (40)

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

The distinction of knower, knowledge and the known does not exist in respect of the supreme self. Being sole consciousness and bliss, it shines by itself alone. (41)

एवमात्माऽरणौ ध्यानमथने सततं कृते ।
उदिताऽवगतिज्वाला सर्वाज्ञानेन्धनं दहेत् ॥४२॥

The flame of knowledge that arises by this constant churning of meditation on the wood* of the self, will completely burn away the fuel of ignorance. (42)

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

When knowledge has destroyed ignorance, the self will manifest itself, in the same way as the sun rises as soon as the dawn † of day has dispelled darkness. (43)

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

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* Arani wood, use to kindle fire for sacrifices by churning it.

† Aruna, the charioteer of the sun; the dawn-god.

The self, that is ever with us, appears, by ignorance, as if it were unattained and, when that (ignorance) is destroyed, attained, like one's own necklace. (44)

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥४५॥

The condition of individual soul has been imposed on Brahman by illusion, as the form of a man on a post, but disappears when the true nature of the individual soul is realised. (45)

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमञ्जसा ।
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥४६॥

The knowledge that arises from the realisation of one's own true nature, directly destroys the illusion of "I" and "mine" which resembles the confusion of the directions † (46)

सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं स्थितम् ।
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

* One appears to search for his necklace and find it, although it has been on his neck all the time.

† One who mistakes the directions, north, east, etc, corrects himself as soon as he clearly understands his own position.

The devotee (*yogin*) that has gained right realisation sees all things, by the eye of knowledge, as existing in his own self, and the one self as all things. (47)

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न किञ्चन ।
मृदो यद्वद्घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

He sees all things as his own self in the same way as one sees pots, etc, as (mere) clay; (for), all this universe is only the self, and there is naught other than the self. (48)

जीवन्मुक्तिस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।
स सच्चिदादिधर्मत्वाद्भेजे भ्रमरकीटवत् ॥ ४९ ॥

Liberation-while-living means that the wise person, having abandoned his former limitations and qualities, and acquiring the properties of being, consciousness (and bliss), attains Brahman, in the same way as the worm becomes the wasp. (49)

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥५०॥

Having crossed the ocean of ignorance and having slain the demons of likes and

dislikes, etc., the seer, united to tranquillity, is supremely happy in the enjoyment of the bliss of his own self.* (50)

बाह्यानित्यसुखासक्तिं हित्वाऽऽत्मसुखनिर्वृतः ।
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ५१ ॥

Leaving aside all attachments to external and transient pleasures, and happy in the bliss of the self, such a one, for ever, shines within, like a light inside a globe. (51)

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

The seer, though remaining amidst limitations, should yet be unaffected by their qualities, like space. Knowing all, he should be like one that knows not, and should wander about, unattached, like the wind. (52)

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥५३॥

When the limitations disappear, the seer merges unreservedly in the Supreme

* This is an allegorical explanation, incidentally of the story of the Ramayana

(*vishnu*), like water in water, space in space, or light in light. (53)

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

Than gaining which there is no greater gain, than whose bliss there is no higher bliss, than knowing which there is no higher knowledge,—that should be understood as Brahman. (55)

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा नापुनर्भवः ।
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

Seeing which naught else remains to be seen, becoming which there is no becoming * again, knowing which naught else remains to be known,—that should be understood as Brahman. (55)

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

That which is all-pervading, around, above, below, which is being, consciousness and bliss, which is without a second, with-

* Birth.

out end, eternal, sole,—that should be understood as Brahman. (56)

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७ ॥

The immutable, the one uninterrupted bliss, which is indicated by the Vedanta by excluding what is not it,—that should be understood as Brahman. (57)

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनो लवाः ॥५८॥

(The four-faced) Brahma and others, that are but parts of that self which is uninterrupted bliss, become happy, each in his own degree, by possessing a particle of that bliss. (58)

तद्युक्तमखिलं वस्तु व्यवहारश्चिदन्वितः ।
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

Every object (is such because it) possesses that. All activity has consciousness running through it.* The Supreme Self, therefore,

* These are the *sat* (being) and *chit* (consciousness) aspects of the self. The *ananda* (bliss) aspect has been dealt with in the previous verse.

pervades the whole universe as butter is in every part of milk. (59)

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥

That which is neither subtle nor dense, neither short nor long, which is unborn, immutable, devoid of form, quality, caste or name,—that should be understood as Brahman. (60)

यद्भासा भासतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥

By whose light the sun, etc., shine, but which is not illumined by these that are illuminable, and by virtue of which all this (universe) shines*,—that should be understood as Brahman. (61)

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥

Pervading the whole universe, internally and externally, and illumining it, the Brahman shines by itself, like a red-hot iron ball. (62)

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* Is manifest; is perceived.

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥६३॥

The Brahman is different from the universe. There is naught other than Brahman. If anything other than Brahman is perceived, it is as unreal as the mirage in the desert. (63)

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

Whatever is seen or heard, other than Brahman, cannot be (real). Even that is Brahman, the secondless being, consciousness and bliss, when the reality is known. (64)

सर्वगं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

He who has the eye of knowledge sees Brahman that is being, consciousness and bliss, in all things; but he who has not the eye of knowledge cannot see it thus, as a blind man cannot see the shining sun. (65)

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।
जीवस्सर्वमलान्मुक्तः स्वर्णवद्द्योतते स्वयम् ॥ ६६ ॥

The individual soul, melted in the fire of knowledge kindled by instruction, etc., is

free from all taints, like gold, and shines by itself. (66)

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥६७॥

The self is the sun of knowledge that, rising in the firmament of the heart, destroys the darkness of ignorance, and, pervading all and supporting all, shines and makes everything shine. (67)

दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहृन्नित्यसुखं निरञ्जनम् ।
यस्स्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६८ ॥

He who, unmindful of (the limitations of) direction, space, time, etc., and perfectly tranquil, attains the sanctum of the self, that is the all-pervading, stainless, eternal bliss which dispels (all qualities like heat and cold), etc.,—he becomes all-knowing, all-pervading, and immortal. (68)

॥ इत्यात्मबोधः समाप्तः ॥

Thus ends Knowledge of Self.

॥ वाक्यवृत्तिः ॥

COMMENTARY ON THE TEXT

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं
विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।
निर्मुक्तबन्धनमपारसुखाम्बुराशिं
श्रीवल्लभं विमलबोधघनं नमामि ॥ १ ॥

I salute the Lord of Laskhmi, the cause of creation, preservation and dissolution, the Lord of the universe possessing inconceivable power, omniscient, infinite in form, free of all bondage, the ocean of unbounded bliss, the concentration of pure knowledge. (1)

यस्य प्रसादादहमेव विष्णुः
मय्येव सर्वं परिकल्पितं च ।
इत्थं विजानामि सदाऽऽत्मरूपं
तस्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥ २ ॥

I ever prostrate to the lotus-feet of Him by whose grace I always realise the nature of the self to the effect that I alone am the Supreme and that all things are merely superimposed on me (2)

तापत्रयार्कसन्तप्तः कश्चिदुद्विग्नमानसः ।
शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥

Sorely afflicted by the sun of the three miseries*, and perplexed in mind, some one, after acquiring the qualifications of mind-control, etc., asks the good Master as follows : (3)

अनायासेन येनास्मान्मुच्येयं भवबन्धनात् ।
तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

O Lord, out of mere mercy, tell me briefly how I may, without (much) effort, be liberated from this bondage of births and deaths. (4)

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।
इदं तदिति विस्पष्टं सावधानमतिः शृणु ॥ ५ ॥

(The Master replies :) The manner of thy speech seems to me to be excellent. I shall explain to thee clearly which is which. Listen with an attentive mind. (5)

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* See footnote on page 86.

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।
तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

The knowledge relating to the identity of the individual soul and the Supreme Self that arises from texts like "That thou art," is the means to liberation. (6)

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः ।
तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

What is the individual soul? What is the Supreme Self? How can there be identity between the two? And how can texts like "That thou art" express the same? (7)

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।
यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥

We shall explain it (thus). What else, indeed, is the individual soul except thou alone. Thou that questionest me, 'who am I', art Brahman itself, without doubt. (8)

पदार्थमेव जानामि नाद्यापि भगवन् स्फुटम् ।
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

I have not yet clearly grasped, . O Lord, even the meaning of the words, "I am Brahman." How can I understand, tell me the meaning of the sentence (as a whole)? (9)

सत्यमाह भवानत्र विगानं नैव विद्यते ।
हेतुः पदार्थबोधो हि वाक्यार्थविगतेरिह ॥ १० ॥

What thou sayest is true and free from reproach. For, a knowledge of the word-meaning is indeed essential for the understanding of the sentence-meaning. (10)

अन्तःकरणतद्वृत्तिसाक्षिचैतन्यविग्रहः ।
आनन्दरूपः सत्यः सन्किं नात्मानं प्रपद्यते ॥११॥

Why dost thou not understand thyself,—thou whose very nature is reality and bliss and (pure) consciousness that is the witness of the individual consciousness and all its workings? (11)

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम् ।
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥

Leaving aside all thought relating to the body, etc., thou shouldst ever meditate upon

that whose nature is reality, bliss, and knowledge and which is the witness of consciousness, as thyself. (12)

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् ।
वियदादिमहाभूतविकारत्वाच्च कुम्भवत ॥ १३ ॥

Because the body has form, etc., like an earthen vessel or other object, and is, like an earthen vessel, composed of the (five) great elements, ether, etc., it cannot be the self. (13)

अनात्मा यदि पिण्डोऽयमुक्तहेतुबलान्मतः ।
करामलकवत्साक्षादात्मानं प्रतिपादय ॥ १४ ॥

If, for the reasons aforesaid, this body is not the self, reveal the self, then, as clearly as a berry in the hand. (14)

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटे यथा ।
देहद्रष्टा तथा देहो नाहमित्यवधारय ॥ १५ ॥

As the witness of an earthen pot is different from the pot and is not the pot in any sense, so is the witness of the body. Understand, therefore, "I am not the body." (15)

एवमिन्द्रियदृङ्नाहमिन्द्रियाणीति निश्चिनु ।
मनो बुद्धिस्तथा प्राणो नाहमित्यवधारय ॥ १६ ॥

Conclude, in the same way, "I am the witness of the senses and not the senses themselves." So, too, understand, "I am not the mind, the consciousness, or the life-force." (16)

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।
द्रष्टारमनुमानेन निपुणं संप्रधारय ॥ १७ ॥

Also "I am not the combination (of these)." Understand, thus, by intelligent reasoning, the witness that is distinct from the object. (17)

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।
यस्य सन्निधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

Understand "I am He by whose mere proximity, the body, senses and other objects become capable of (all) activities like selection, etc. (18)

अनापन्नविकारः सन्नयस्कान्तवदेव यः ।
बुद्ध्यादींश्चालयेत्प्रत्यक् सोऽहमित्यवधारय ॥ १९ ॥

Understand "I am that inner self which impels the consciousness, etc., but is itself unchanging, like the lodestone. (19)

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि ।
देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥

Understand "I am He by whose, proximity, the body, senses, mind, and life-forces, though motionless, yet seem like the self that is not so. (20)

अगमन्मे मनोऽन्यत्र साम्प्रतं च स्थिरीकृतम् ।
एवं यो वेद धीवृत्तिं सोऽहमित्यवधारय ॥ २१ ॥

"My mind had gone elsewhere, but has now been steadied." Understand "I am He who knows the above activity of the mind." (21)

स्वप्नजागरिते सुप्तिं भावाभावौ धियां तथा ।
यो वेत्त्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

Understand "I am He who is the direct witness, himself changeless, of waking, dream and sleep, and of the presence and absence of objects, and of all phases of consciousness. (22)

घटावभासको दीपो घटादन्यो यथेष्यते ।
देहावभासको देही तथाऽहं बोधविग्रहः ॥ २३ ॥

As it is admitted that the light revealing (the presence of) a pot is other than the pot, so am I of the nature of knowledge, the dweller in the body that reveals the body. (23)

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥

Understand "I am the witness that is the dearest of all, for whose sake alone, sons, wealth and other objects are dear." (24)

परप्रेमास्पदतया मा न भूवमहं सदा ।
भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २५ ॥

Understand "I am the witness who, being himself the object of highest love, feels 'let me never cease to be, but let me ever exist'." (25)

यः साक्षिलक्षणो बोधस्त्वंपदार्थः स उच्यते ।
साक्षित्वमपि बुद्धृत्वमविकारितयाऽऽत्मनः ॥ २६ ॥

The consciousness that is the witness is said to be the meaning of the word "thou."

The self is the witness and the knower, because it is devoid of change. (26)

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः ।
प्रोज्झिताशेषषड्भावविकारस्त्वंपदाभिधः ॥ २७ ॥

By the word "thou" is denoted that which is different from the body, senses, mind, life-forces, and ego, and is entirely devoid of the six states* or other change. (27)

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥ २८ ॥

Having thus understood the meaning of "thou," one should then contemplate the meaning of "that," both by eliminating what is not 'that' and by means of direct definitions thereof. (28)

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।
अदृश्यत्वादिगुणकः पराकृततमोमलः ॥ २९ ॥

Bereft of all taint of phenomenal existence, characterised by phrases like "not dense, etc." qualified by non-objectivity, etc., free from the stain of nescience. (29)

* Birth, existence, growth, maturity, decay, and death.

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥ ३० ॥

Bliss unsurpassed, reality, knowledge, and existence by nature, all-filling,—'that' is spoken of as the Supreme Self. (30)

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।
वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय ॥ ३१ ॥

Understand that to be the Brahman in respect of which the Vedas assert omniscience, supreme lordship and omnipotence. (31)

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।
मृदाद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय ॥ ३२ ॥

Understand that to be the Brahman of which the Vedas explain, by various illustrations like clay*, etc., that, by knowing it. all things are known. (32)

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥ ३३ ॥

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* By knowing clay, all clay things like pot, etc., are known

Understand that to be the Brahman, of which, the Vedas enunciate infinitude and, to establish it, declare the universe to be the effect of that.* (33)

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय ॥ ३४ ॥

Understand that to be the Brahman which in the Vedanta, is established, by close reasoning, as the (only) thing to be realised by the aspirants for liberation. (34)

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति ।
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥ ३५ ॥

Understand that to be the Brahman which is spoken of in the Vedas as having entered all beings as their souls and controlling them. (35)

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।
जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय ॥ ३६ ॥

Understand that to be the Brahman which alone is spoken of in the Vedas as the bestower of the reward of actions and the originator of the cause† of individual existence. (36)

* i.e., Brahman is the cause of the universe.
† Maya or nescience.

तत्त्वंपदार्थौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

The meanings of the words 'that' and 'thou' have been determined. The meaning of the sentence will now be dealt with. This sentence-meaning is the identity between those same two word-meanings. (37)

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥ ३८ ॥

The accepted meaning of the sentence, in this case, is neither co-existence nor particularisation. The meaning of the sentence, as accepted by the wise, is essential identity without reservation. (38)

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥ ३९ ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, whose nature is secondless bliss, and whose sole definition is inner consciousness. (39)

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥

When the mutual identity of the two is thus understood, then only will the non-Brahmanness of the word-meaning 'thou' be eliminated, (40)

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ४१ ॥

as also the unknownness of the word-meaning of 'that.' If it be so, what then? Listen The inner consciousness remains absolutely as infinite bliss by nature. (41)

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।
लक्ष्यौ तत्त्वपदार्थौ द्वावुपादाय प्रवर्तते ॥ ४२ ॥

Further, a sentence like 'that thou art,' in order to denote identity, proceeds on the basis of the secondary meaning of the two words 'that' and 'thou.' (42)

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥

We shall carefully explain how the sentence makes its own meaning clear by excluding the expressed meaning of the two words, which are mixed up. (43)

* *Lakshya,* secondary, indirect or derived, as opposed to *vachya,* primary, direct or expressed.

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥ ४४ ॥

The consciousness, conditioned by the mind, which appears as the connecting link between the idea "I" and the word "I", is expressed by the word "thou". (44)

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥ ४५ ॥

The first cause of the worlds, conditioned by nescience (*maya*), characterised by omniscience, etc.*, of the nature of reality †, etc.†, and affected by non-cognisability, is expressed by the word "that". (45)

प्रत्यक्परोक्षतैकस्य स द्वितीयत्वपूर्णता ।
विरुध्यते यतस्तस्माल्लक्षणा सम्प्रवर्तते ॥ ४६ ॥

(But) cognisability and non-cognisability, having a second and being infinite, are inconsistent in respect of the same thing. Hence is the necessity for the derived (or secondary) meaning. (46)

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ ४७ ॥

* Omniscience, omnipotence, omnipresence.
† Reality, knowledge, infinity.

When the adoption of the primary meaning is inconsistent with other (established) proofs, the adoption of a meaning not unconnected with the principal meaning, is called the derivation of meaning (*lakshana*). (47)

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ४८ ॥

The derivation of meaning, in the case of passages like "that thou art", is a partial derivation, and no other, as in the case of the words in sentences like "This is he". (48)

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ४९ ॥

Until the sentence-meaning of "I am Brahman" is firmly understood, so long should one possess control of mind, etc., and practise (the expedients of hearing,* etc.). (49)

श्रुत्याचार्यप्रसादेन दृढबोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥ ५० ॥

When, by the grace of the Vedic teacher, one gets a firm understanding (of the above sentence), then is he entirely free from phenomenal condition and its cause.† (50)

* Hearing, meditation and concentration.
† Nescience or *maya*.

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगलः सद्य एव विमुच्यते ॥ ५१ ॥

All ends and means destroyed, unconditioned by the elements and the subtler bodies, and free from the bonds of action, such a one is immediately liberated. (51)

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।
किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये ॥ ५२ ॥

When by the destruction of the bondage of past actions not yet ripe for enjoyment, one becomes liberated while living, he remains as such for a short time by virtue of such of his past actions as have brought about his present life. (52)

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss and is known as the supreme abode of Vishnu. (53)

॥ इति वाक्यवृत्तिः सम्पूर्णा ॥

Here ends the Commentary on the Text.

DEFINITION OF ONE'S OWN SELF

॥ स्वात्मनिरूपणम् ॥

श्रीगुरुचरणद्वन्द्वं वन्देऽहं मथितदुःसहद्वन्द्वम् ।
भ्रान्तिग्रहोपशांतिं पांसुमयं यस्य भसितमातनुते ॥१॥

I salute the two feet of the holy Master, which destroy (this) unendurable duality, and whose dust, like the sacred ashes, quell the demon of illusion. (1)

देशिकवरं दयालुं वन्देऽहं निहतसकलसन्देहम् ।
यच्चरणद्वयमद्वयमनुभवमुपदिशति तत्पदस्यार्थम् ॥ २ ॥

I salute the merciful and most excellent Master who destroys all doubts and whose two feet reveal the enjoyment of one-ness as the meaning of the word "that". (2)

संसारदावपावकसन्तप्तः सकलसाधनोपेतः ।
स्वात्मनिरूपणनिपुणैः वाक्यैः शिष्यः प्रबोध्यते गुरुणा ॥

Scorched by the forest-fire of phenomenal existence, the pupil, possessed of all necessary qualifications, is thus enlightened by the Master with words capable of revealing the true self. (3)

अस्ति स्वयमित्यस्मिन् अर्थे कस्यास्ति संशयः पुंसः ।
अत्रापि संशयश्चेत् संशयिता यस्स एव भवसि त्वम् ॥

Whoever doubts the fact that himself exists? If even this is doubted, he who doubts is only thyself. (4)

नाहमिति वेत्ति योऽसौ सत्यं ब्रह्मैव वेत्ति नास्तीति ।
अहमस्मीति विजानन् ब्रह्मैवासौ स्वयं विजानाति ॥

When one knows "I am not", it is verily Brahman itself that knows "it is not." When one knows "I am", then (too) it is that Brahman itself that knows thus. (5)

ब्रह्म त्वमेव तस्मात् नाहं ब्रह्मेति मोहमात्रमिदम् ।
मोहेन भवति भेदः क्लेशाः सर्वे भवन्ति तन्मूलाः ॥६॥

Thyself, therefore, art Brahman. "I am not Brahman" is a mere illusion. From illusion springs separation* wherein all sorrows have root. (6)

न क्लेशपञ्चकमिदं भजते कृतकोशपञ्चकविवेकः ।
अत एव पञ्च कोशान् कुशलधियः सन्ततं विचिन्वन्ति ॥

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* Difference, duality, manifoldness, variety.

He who gains a clear knowledge of the five sheaths (of the self) does not experience the five sufferings. The wise, therefore, always investigate the five sheaths. (7)

अन्नप्राणमनोमयविज्ञानानन्दपञ्चकोशानाम् ।
एकैकान्तरभाजां भजति विवेकात्प्रकाश्यतामात्मा ॥८॥

By a clear knowledge of the five sheaths, *anna-maya*, *prana-maya*, *mano-maya*, *vijnana-maya* and *ananda-maya*, each within the one before it, the self becomes capable of being revealed. (8)

वपुरिदमन्नमयाख्यः कोशो नात्मा जडो घटप्रायः ।
प्रागुत्पत्तेः पश्चात् तदभावस्यापि दृश्यमानत्वात् ॥ ९ ॥

This (gross) body which is called the *anna-maya* sheath, is not the self, for it is non-sentient, almost like an earthen vessel, and is non-existent before birth and after death. (9)

कोशः प्राणमयोऽयं वायुविशेषो वपुष्यवच्छिन्नः ।
अस्य कथमात्मता स्यात् क्षुत्तृष्णाभ्यामुपेयुषः पीडाम् ॥

* *Avidya*, ignorance ; *asmita*, egoism , *raga*, desire ; *dvesha* hate, and *abhinivesa*, fear of death.

So much of the atmosphere as is contained by the body is the *prana-maya* sheath. How can this be the self, being afflicted with hunger and thirst? (10)

कुरुते वपुष्यहन्तां गेहादौ यः करोति ममतां च ।
रागद्वेषविधेयो नासावात्मा मनोमयः कोशः ॥ ११ ॥

Nor can be *mano-maya* sheath be the self, which thinks of the body as 'I' and of home, etc., as 'mine', and which is the slave of likes and dislikes. (11)

सुप्तौ स्वयं विलीना बोधे व्याप्ता कलेबरं सकलम् ।
विज्ञानशब्दवाच्या चित्प्रतिबिम्बा न बुद्धिरप्यात्मा ॥

Nor can the individual consciousness known by the name of *vijnana-maya* (sheath) be the self, for it is only a reflection of the pure consciousness,* disappearing in deep sleep and permeating the whole body in conscious moments. (12)

सुप्तिगतैः सुखक्लेशैः अभिमनुते यः सुखी भवामीति ।
आनन्दकोशनामा सोऽहङ्कारः कथं भवेदात्मा ॥ १३ ॥

* The Supreme Self.

How can I-ness (or egoism), which is called the *ananda-maya* sheath, be the self, fondly imagining "I am happy" by reason of the small fractions of bliss found is deep sleep ? (13)

यः स्फुरति बिम्बभूतः स भवेदानन्द एव सकलात्मा।
प्रागूर्ध्वमपि च सत्त्वात् अविकारित्वादबाध्यमानत्वात् ॥

That which shines as the reality is bliss itself, is the self of all, for it exists before and after, is changeless and uncontradictable. (14)

अन्नमयादेरस्मात् अपरं यदि नानुभूयते किञ्चित् ।
अनुभविताऽन्नमयादेः अस्तीत्यस्मिन्न कश्चिदपलापः ॥

If nothing different from the *annamaya* and other sheaths is perceived, it cannot nevertheless be denied that there is one that perceives the *annamaya*, etc , sheaths. (15)

स्वयमेवानुभवत्वात् यद्यप्येतस्य नानुभाव्यत्वम् ।
सकृदप्यभावशङ्का न भवेद्बोधस्वरूपसत्तायाः ॥ १६ ॥

Although the self, being of the very nature of consciousness, cannot therefore be the object of consciousness, nevertheless there can never be a doubt regarding the absolute existence of consciousness itself. (16)

अनुभवति विश्वमात्मा विश्वेनासौ न चानुभूयेत ।
न खलु प्रकाश्यतेऽसो विश्वमशेषं प्रकाशयन्भानुः ॥

The self experiences all things, but cannot be experienced by anything. The sun, that illumines the whole world, is not, in its turn, illumined. (17)

तदिदं तादृशमीदृशमेतावत्तावदिति च यन्न भवेत् ।
ब्रह्म तदित्यवधेयं नो चेद्विषयो भवेत्परोक्षं च ॥ १८ ॥

What is neither that nor this, so or thus, that much or this much,—that should be understood to be Brahman. Otherwise, it will be a mere object, and not directly knowable. (18)

इदमिदमिति प्रतीते वस्तुनि सर्वत्र बाध्यमानेऽपि ।
अनिदमबाध्यं तत्त्वं सत्त्वादेतस्य न च परोक्षत्वम् ॥

While everything that is perceived as 'this, this' is contradictable*, the reality that is 'not this' is not contradictable. It is, moreover, not unrealisable, because it exists. (19)

नावेद्यमपि परोक्षं भवति ब्रह्म स्वयंप्रकाशत्वात् ।
सत्यं ज्ञानमनन्तं ब्रह्मेत्येतस्य लक्षणं प्रथते ॥ २० ॥

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* *i.e.*, Unreal.

Brahman, although not knowable (by the intellect), is yet not unrealisable, because it is self-resplendent. The passage, "Brahman is reality, knowledge, infinity," expresses the definition thereof. (20)

सति कोशशक्त्युपाधौ सम्भवतस्तस्य जीवतेश्वरते ।
नो चेत्तयोरभावात् विगतविशेषं विभाति निजरूपम् ॥

As long as there is limitation by the powers of the sheaths, the conditions of individual soul and Supreme Self affect it. Otherwise, these two conditions disappear, and its real nature without any distinction shines forth. (21)

सति सकलदृश्यबाधे न किमप्यस्तीति लोकसिद्धं चेत् ।
यन्न किमपीति सिद्धं ब्रह्म तदेवेति वेदतः सिद्धम् ॥

If it is determined by ordinary reasoning that, when everything visible is known to be unreal, there is naught at all, it is further determined by the Vedas that what is established as naught at all, is Brahman itself. (22)

एवमपि विरहितानां तत्त्वमसीत्यादिवाक्यचिन्तनया ।
प्रतिभात्येष परोक्षवदात्मा प्रत्यक्प्रकाशमानोऽपि ॥२३॥

Although this is so, to those that are devoid of even a thought of passages like "that thou art," the self, though (ever) resplendent within becomes, as it were, invisible. (23)

तस्मात्पदार्थशोधनपूर्वं वाक्यस्य चिन्तयन्नर्थम् ।
देशिकदयाप्रभावादपरोक्षयति क्षणेन चात्मानम् ॥२४॥

Therefore, by a contemplation of the meaning of such passages through an examination of their word-meanings, and by the glory of the grace of the Master, one directly sees the self in an instant (24)

देहेन्द्रियादिधर्मान् आत्मन्यारोपयन्नभेदेन ।
कर्तृत्वाद्यभिमानी बोधः स्यात्त्वंपदस्य वाच्योऽर्थः ॥

The expressed meaning of the word 'thou' is the (individual) consciousness that prides in being doer, (enjoyer,) etc, superimposing the functions of the body, the senses, etc, on the self as if they were identical. (25)

देहस्य चेन्द्रियाणां साक्षी तेभ्यो विलक्षणत्वेन ।
प्रतिभाति योऽवबोधः प्रोक्तोऽसौ त्वंपदस्य लक्ष्योऽर्थः ॥

The derived meaning of the word 'thou' is the consciousness that manifests itself as

the witness of the body, the ego, and the senses, distinct from them. (26)

वेदावसानवाचा संवेद्यं सकलजगदुपादानम् ।
सर्वज्ञताद्युपेतं चैतन्यं तत्पदस्य वाच्योऽर्थः ॥ २७ ॥

The expressed meaning of the word "that" is the supreme self which is knowable from Vedantic texts, which is the efficient cause of the whole universe, and which is endowed with omniscience, etc. (27)

विविधोपाधिविमुक्तं विश्वातीतं विशुद्धमद्वैतम् ।
अक्षरमनुभववेद्यं चैतन्यं तत्पदस्य लक्ष्योऽर्थः ॥ २८ ॥

The derived meaning of the word "that" is the supreme self, free of all condition whatsoever, beyond all phenomena, absolute, secondless, external, and realisable by (direct) experience. (28)

सामानाधिकरण्यं तदनु विशेषणविशेष्यता चेति ।
अथ लक्ष्यलक्षकत्वं भवति पदार्थात्मनां च सम्बन्धः ॥

The relation between the two word-meanings is either sameness of object, or the relation of attribute and subject, or that of indicated and indicator. (29)

एकत्र वृत्तिरर्थे शब्दानां भिन्नवृत्तिहेतूनाम् ।
सामानाधिकरण्यं भवतीत्येवं वदन्ति लाक्षणिकाः ॥

Those versed in interpretation explain "sameness of object" as the application of words, individually denoting different objects, to denote together the same object. (30)

प्रात्यक्ष्यं पारोक्ष्यं परिपूर्णत्वं च सद्वितीयत्वम् ।
इतरेतरं विरुद्धं तत इह भवितव्यमेव लक्षणया ॥३१॥

Visibility and invisibility, fullness and the having a second, are mutually contradictory. Therefore, in the case on hand, the derived meaning alone is possible. (31)

मानान्तरोपरोधे मुख्यार्थस्यापरिग्रहे जाते ।
मुख्याविनाकृतेऽर्थे या वृत्तिः सैव लक्षणा प्रोक्ता ॥

Derivation of meaning is the denotation of an object not unconnected with the primary meaning, in a case where the primary meaning cannot be adopted owing to its contradiction by other reasons. (32)

निखिलमपि वाच्यमर्थं त्यक्त्वा वृत्तिस्तदन्वितेऽन्यार्थे ।
जहतीति लक्षणा स्यात् गङ्गायां घोषवदिह न ग्राह्या ॥

Exclusive derivation of meaning * is the denotation of a different object connected

*Derivation of meaning is of three kinds: exclusive, inclusive, and partly exclusive and partly inclusive

with the expressed meaning, but completely exclusive of the latter; for instance, the hamlet on the Ganges.* Such derivation of meaning is not applicable to the present case. (33)

वाच्यार्थमत्यजन्त्याः यस्या वृत्तेः प्रवृत्तिरन्यार्थे ।
इयमजहतीति कथिता शोणो धावतिवदत्र न ग्राह्या ॥

Inclusive derivation of meaning is the denotation of another object without abandoning the expressed meaning; for instance, the red † (one) is running. Such derivation, too, should not be adopted in the present. (34)

जहदजहतीति सा स्यात् या वाच्यार्थैकदेशमपहाय ।
बोधयति चैकदेशं सोऽयं द्विज इतिवदाश्रयेदेनाम् ॥

The partly exclusive and partly inclusive derivation is that which excludes a portion of the expressed object and denotes another portion thereof; for instance, "this is that Brahmin." This mode of derivation should be adopted in the present case. (35)

सोऽयं द्विज इति वाक्यं त्यक्त्वा प्रत्यक्परोक्षदेशाद्यम् ।
द्विजमात्रलक्षकत्वात् कथयत्यैक्यं पदार्थयोरुभयोः ॥

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* Which really means "the banks of the Ganges"

† The quality of redness cannot run The red horse or other animal is meant

The sentence, "this is that Brahmin", indicates the Brahmin alone by excluding the remoteness and the nearness of place, (time), etc., and thus denotes identity between the meanings of the two words ('this' and 'that'). (36)

तद्वत्त्वमसीति त्यक्त्वा प्रत्यक्परोक्षतादीनि ।
चिद्वस्तु लक्षयित्वा बोधयति स्पष्टमसिपदेनैक्यम् ॥

In the same way, the sentence, "that thou art" indicates the Supreme Self that is the reality, by excluding directness and remoteness, etc., and thus clearly denotes identity by the word "art." (37)

इत्थं बोधितमर्थं महता वाक्येन दर्शितैक्येन ।
अहमित्यपरोक्षयतां वेदो वेदयति वीतशोकत्वम् ॥

In regard to those that realise as "I" the reality thus indicated by the principal text declaring identity, the Vedas declare that they shall be free from all sorrow. (38)

प्रायः प्रवर्तकत्वं विधिवचसां लोकवेदयोर्दृष्टम् ।
सिद्धं बोधयतोऽर्थं कथमेतद्भवति तत्त्वमस्यादेः ॥३९॥

* Between the two indicated by "that" and "thou"

It is generally observed, both in secular and Vedic matters, that words of injunction (alone) are capable of inciting one to action. How can the same hold good in the case of passages like "that thou art" which (merely) reveal a thing already established? (39)

विधिरेव न प्रवृत्तिं जनयत्यभिलषितवस्तुबोधोऽपि ।
राजा भवति सुतोऽभूत् इति बोधेन प्रवर्तते लोक ॥

It is not injunction alone that can incite one to action, but also an assertion regarding a desired object. A person will begin to act by virtue of the knowledge. "Here is the king" or "a son has been born." (40)

ऐक्यपरैः श्रुतिवाक्यैः आत्मा शश्वत्प्रकाशमानोऽपि ।
देशिकदयाविहीनैः अपरोक्षयितुं न शक्यते पुरुषैः ॥

Although, according to the Vedic passages declaring identity, the self is incessantly revealed, yet it is not possible to realise it for those that are devoid of the grace of the Master. (41)

विरहितकाम्यनिषिद्धो विहितानुष्ठाननिर्मलस्वान्तः ।
भजति स्वमेव बोधं गुरुणा किमिति त्वया न मन्तव्यम् ॥

Do not think, 'what is the need for a Master, since one, by himself, can attain a knowledge of the self by avoiding optional and prohibited rites and by purifying the mind through the performance of prescribed rites?' (42)

कर्मभिरेव न बोधः प्रभवति गुरुणा विना दयानिधिना ।
आचार्यवान्हि पुरुषो वेदेत्यर्थस्य वेदसिद्धत्वात् ॥४३॥

Knowledge (of self) cannot result from rites alone, without the Master that is the ocean of mercy; for it is established by the Vedas that only he who has a Master can know. (43)

वेदोऽनादितया वा यद्वा परमेश्वरप्रणीततया ।
भवति परमं प्रमाणं बोधो नास्ति स्वतश्च परतो वा ॥

The Vedas are the highest authority, either because they are beginningless or because they are the utterances of the Supreme Lord. Knowledge, (therefore,) cannot result either by itself or from any other authority. (44)

नापेक्षते यदन्यत् यदपेक्षन्तेऽखिलानि मानानि ।
वाक्यं तन्निगमानां मानं ब्रह्माद्यतीन्द्रियावगतौ ॥४५॥

The Vedic sentence, which does not depend on any other proof, but on which

depend all proofs, is the only source of the knowledge of Brahman and other things that are beyond the senses. (45)

मानं प्रबोधयन्तं बोधं मानेन ये बुभुत्सन्ते ।
एधोभिरेव दहनं दग्धुं वाञ्छन्ति ते महात्मनः ॥ ४६ ॥

Those that attempt, by means of proof, to realise a knowledge which reveals the proof itself, are such wonderful beings that they will burn fire itself by means of fuel.

वेदोऽनादिरमुष्य व्यञ्जक ईशस्स्वयंप्रकाशात्मा ।
तदभिव्यक्तिमुदीक्ष्य प्रोक्तोऽसौ सूरिभिः प्रमाणमिति ॥

The Veda is beginningless, and the self-resplendent Lord himself manifests it. In view of its manifestation thus, the great ones have declared that it is the (highest) authority. (47)

रूपाणामवलोके चक्षुरिवान्यन्न कारणं दृष्टम् ।
तद्वदृष्टावगतौ वेदवदन्यो न वेदको हेतुः ॥ ४८ ॥

As no authority is equal to the eye in the perception of forms, so is there no authority for knowledge, equal to the Veda, in the realisation of that which is beyond perception. (48)

निगमेषु निश्चितार्थं तन्त्रे कश्चिद्यदि प्रकाशयति ।
तदिदमनुवादमात्रं प्रामाण्यं तस्य सिध्यति न किञ्चित् ॥

If any treatise elucidates a truth established by the Vedas, it is merely a repetition and is not indicative of any authority whatsoever. (49)

अंशद्वयवति निगमे साधयति द्वैतमेव कोऽप्यंशः ।
अद्वैतमेव वस्तु प्रतिपादयति प्रसिद्धमपरोंऽशः ॥५०॥

Of the Vedas consisting of the parts, one part* enunciates duality and the other† plainly expounds the one (secondless) reality. (50)

अद्वैतमेव सत्यं तस्मिन्द्वैतं न सत्यमध्यस्तम् ।
रजतमिव शुक्तिकायां मृगतृष्णायामिवोदकस्फुरणम् ॥

The secondless alone is real. Duality, being only superimposed thereon, is not real, like (the illusion of) silver in the mother-o'-pearl, or the appearance of water in a mirage. (51)

आरोपितं यदि स्यात् अद्वैतं वस्त्ववस्तुनि द्वैते ।
युक्तं नैव तदा स्यात् सत्येऽध्यासो भवत्यसत्यानाम् ॥

It is not proper to say that the secondless reality may be superimposed on the unreal

* The *karma-kanda* † The *jnana-kanda*.

and dual; for superimposition is (always) that of the unreal on the real. (52)

यद्यारोपणमुभयोः तद्व्यतिरिक्तस्य कस्यचिदभावात् ।
आरोपणं न शून्ये तस्मादद्वैतसत्यता ग्राह्या ॥ ५३ ॥

Both cannot be superimposed, for there is naught different from them and superimposition cannot be on nothing Hence, the reality of the secondless (self) must be accepted. (53)

प्रत्यक्षाद्यनवगतं श्रुत्वा प्रतिपादनीयमद्वैतम् ।
द्वैतं न प्रतिपाद्यं तस्य स्वयमेव लोकसिद्धत्वात् ॥५४॥

What is expounded by the Vedas is the secondless (Brahman) that cannot be known by direct perception and other proofs, and not duality, for the latter is already established by ordinary reasoning (54)

अद्वैतं सुखरूपं दुस्सहदुःखं सदा भवेद्द्वैतम् ।
यत्र प्रयोजनं स्यात् प्रतिपादयति श्रुतिस्तदेवासौ ॥

The secondless (Brahman) is of the nature of happiness, while duality is always unendurable misery The Vedas, therefore, expound only that * which is aspired for. (55)

निगमगिरा प्रतिपाद्यं वस्तु यदानन्दरूपमद्वैतम् ।
स्वाभाविकस्वरूपं जीवत्वं तस्य केचन ब्रुवते ॥ ५६ ॥

* Brahman, that is, eternal bliss.

In respect of the secondless reality which is expounded by the Vedas and which is of the nature of bliss, some say that the condition of individual self is its ordinary nature. (56)

स्वाभाविकं यदि स्यात् जीवत्वं तस्य विशदविज्ञप्तेः ।
सकृदपि न तद्विनाशं गच्छेदुष्णप्रकाशवद्वह्नेः ॥ ५७ ॥

If the condition of individual self be the very nature of (Brahman that is) absolute consciousness, then, like the heat and light of fire, it can never disappear. (57)

यद्वदयो रसविद्धं काञ्चनतां याति तद्वदेवासौ ।
जीवस्साधनशक्त्या परतां यातीति केचिदिच्छन्ति ॥

Some are of opinion that the individual soul becomes the supreme soul by virtue of spiritual effort in the same way as iron becomes gold by the action of some chemical. (58)

तदिदं भवति न युक्तं गतवति तस्मिंश्चिरेण रसवीर्ये ।
प्रतिपद्यते प्रणाशं हैमो वर्णोऽप्ययस्समारूढः ॥ ५९ ॥

This is not right; for when the power of the chemical disappears by lapse of time, the golden colour that was imparted to the iron, also disappears. (59)

जीवत्वमपि तथेदं बहुविधसुखदुःखलक्षणोपेतम् ।
गतमिव साधनशक्त्या प्रतिभात्येव प्रयाति न विनाशम् ॥

In the same way, the condition of individual soul, with its characteristics of pleasure and pain, will only seem to disappear (according to the above reasoning), but will not be utterly destroyed. (60)

तस्मात्स्वतो यदि स्यात् जीवस्सततं स एव जीवः स्यात् ।
एवं यदि परमात्मा परमात्मैवायमिति भवेद्युक्तम् ॥६१॥

Therefore, if, by its very nature, it is the individual self, it will for ever remain the individual self. In the same way, if (by its very nature) it is the supreme self, it stands to reason that it is always the supreme self. (61)

यदि वा परेण साम्यं जीवश्चेद्व्रजति साधनबलेन ।
कालेन तदपि कियता नश्यत्येवेति निश्चितं सकलैः ॥

Even if the individual soul were to attain (only a) similarity with the supreme self by virtue of spiritual efforts, it has been decided by all authorities that even that similarity must necessarily perish after some time*. (62)

* Because whatever has an artificial origin must have an end.

तस्मात्परं स्वकीयं मोहं मोहात्मकं च संसारम् ।
स्वज्ञानेन जहित्वा पूर्णः स्वयमेव शिष्यते नान्यत् ॥

Having therefore destroyed, by the knowledge of the self, the insuperable ignorance regarding one's self and phenomenal limitation (*samsara*) which is of the nature of (that) ignorance, one becomes oneself the Infinite, and naught else remains. (63)

सत्यज्ञानानन्दं प्रकृतं परमात्मरूपमद्वैतम् ।
अवबोधयन्ति निखिलाः श्रुतयः स्मृतिभिः समं
[समस्ताभिः ॥ ६४ ॥

All the Vedas and all religious treatises (*smriti*) expound the supreme secondless Self whose nature is reality, knowledge and bliss as the thing to be realised. (64)

एकत्वबोधकानां निखिलानां निगमवाक्यजालानाम् ।
वाक्यान्तराणि सकलान्यभिधीयन्ते स्म शेषभूतानि ॥

In respect of all the numerous Vedic passages declaring oneness, all other passages are said to be subordinate thereto. (65)

यस्मिन्मिहिरवदुदिते तिमिरवदपयान्ति कर्तृताऽऽदीनि ।
ज्ञानं विरहितभेदं कथमेतद्भवति तत्त्वमस्यादेः ॥ ६६ ॥

From passages like "that thou art," how does the knowledge of non-duality spring up, at whose very origin the conditions of doer, etc., disappear, like darkness at the rise of the sun? (66)

कर्मप्रकरणनिष्ठं ज्ञानं कर्माङ्गमिष्यते प्राज्ञैः ।
भिन्नप्रकरणभाजः कर्माङ्गत्वं कथं भवेज्ज्ञप्तेः ॥ ६७ ॥

Those versed in ritual argue that knowledge occurs in the ritual portion (of the Veda) and is therefore an auxiliary to ritual. But how can knowledge be an auxiliary to ritual, since it occurs in a quite different context? (67)

अधिकारिविषयभेदौ कर्मज्ञानात्मकावुभौ काण्डौ ।
एवं सति कथमनयोः अङ्गाङ्गित्वं परस्परं घटते ॥६८॥

The two portions (of the Veda) relating to ritual and knowledge, are entirely different, both in respect of the aspirant's qualifications and the subject dealt with. This being so, how can they be principal and auxiliary in relation to each other? (68)

ज्ञानं कर्मणि न स्यात् ज्ञाने कर्मेदमपि तथा न स्यात् ।
कथमनयोरुभयोस्तत् तपनतमोवत्समुच्चयो घटते ॥६९॥

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* This and the first half of the next verse are the view of the *mimamsaka* or ritual school.

Knowledge cannot exist in ritual. So, too, ritual cannot exist in knowledge. How is any correlation possible between the two, which are like sun and darkness? (69)

तस्मान्मोहनिवृत्तौ ज्ञानं न सहायमन्यदर्थयते ।
यद्वद्धनतरतिमिरप्रकरपरिध्वंसने सहस्रांशुः ॥ ७० ॥

Therefore, for the removal of illusion, knowledge does not need the assistance of anything else, in the same way as the sun for the dispulsion of the densest darkness. (70)

ज्ञानं तदेवममलं साक्षी विश्वस्य भवति परमात्मा ।
सम्बध्यते न धर्मैः साक्षी तैरेव सच्चिदानन्दः ॥ ७१ ॥

The supreme self that is the witness of all, is itself that unsullied knowledge. The witness, therefore, is not affected by those limitations (of ignorance) but is (even) reality, knowledge and bliss. (71)

रज्ज्वादेरुरगाद्यैः सम्बन्धवदस्य दृश्यसम्बन्धः ।
सततमसङ्गोऽयमिति श्रुतिरप्ययमुमर्थमेव साधयति ॥७२॥

Its relation to them as (subject and) object is (illusory) like the relation of rope, etc., to serpent, etc. The Vedas, too establish the

same truth by declaring "this (self) is ever unattached." (72)

कर्तृं च कर्म च यस्य स्फुरति ब्रह्मैव तन्न जानाति ।
यस्य न कर्तृं न कर्म स्फुटतरमयमेव वेदितुं क्रमते ॥

That which cognises both subject and object is the supreme self itself. Neither of them can know it. That which is neither subject nor object can alone know (itself) clearly. (73)

कर्तृत्वादिकमेतत् मायाशक्त्या प्रतीयते निखिलम् ।
इति केचिदाहुरेषा भ्रान्तिर्ब्रह्मातिरेकतो नान्यत् ॥७४॥

Some say that the nature of doer, (enjoyer) etc. and all else is manifested (in the self) by its power of *maya*. This is (however) a delusion, because there is naught other than Brahman. (74)

तस्मिन्ब्रह्मणि विदिते विश्वमशेषं भवेदिदं विदितम् ।
कारणमृदि विदितायां घटकरकाद्या यथाऽवगम्यन्ते ॥

That Brahman being known, all this universe will become known, in the same way as all earthern jars, pots, etc., become known by the clay, which is their cause, being known. (75)

तदिदं कारणमेकं विगतविशेषं विशुद्धचिद्रूपम् ।
तस्मात्सदेकरूपात् मायोपहितादभूदशेषमिदम् ॥ ७६ ॥

This (Brahman), then, is the one cause, devoid of all distinction, of the nature of purest consciousness. From that which is the sole reality, conditioned by *maya*, sprang forth all this universe. (76)

कारणमसदिति केचित् कथयन्त्यसतो भवेन्न कारणता ।
अङ्कुरजननी शक्तिः सति खलु बीजे समीक्ष्यते सकलैः॥

Some say that the cause is non-entity. (But) the non-existent cannot be a cause. The power to generate a sprout is visible to all, only if the seed exists. (77)

कारणमसदिति कथयन् वन्ध्यापुत्रेण निर्वहेत्कार्यम् ।
किञ्च मृगतृष्णिकाम्भः पीत्वोदन्यां महीयसीं शमयेत् ॥

He who declares the cause to be non-entity, can manage affairs with the son of a barren woman and quench intense thirst by drinking the water of a mirage (78)

यस्मान्न सोऽयमसतो वादः सम्भवति शास्त्रयुक्तिभ्याम् ।
तस्मात्सदेव तत्त्वं सर्वेषां भवति कारणं जगताम् ॥

As this doctrine of a non-existent cause is untenable both according to scripture and

reason, it follows that real entity is alone the cause of all the worlds. (79)

जगदाकारतयाऽपि प्रथते गुरुशिष्यविग्रहतयाऽपि ।
ब्रह्माद्याकारतया प्रतिभातीदं परात्परं तत्त्वम् ॥ ८० ॥

This reality, higher than the highest, manifests itself as the worlds, also as teacher and pupil, also as (the fourth-faced) Brahman and other gods. (80)

सत्यं जगदिति भानं संसृतये स्यादपक्वचित्तानाम् ।
तस्मादसत्यमेतत् निखिलं प्रतिपादयन्ति निगमान्ताः ॥

For those whose minds are not ripe, the impression that the world is real will tend to bondage (of births and deaths.) Hence, the Vedantas declare all this universe to be unreal. (81)

परिपक्वमानसानां पुरुषवराणां पुरातनैः सुकृतैः ।
ब्रह्मैवेदं सर्वं जगदिति भूयः प्रबोधयत्येषः ॥ ८२ ॥

On the other hand, to those great persons whose minds have become ripe by virtue of their past merits, the Vedas declare that all this universe is Brahman alone. (82)

अनवगतकाञ्चनानां भूषणधीरेव भूषणे हैमे ।
एवमविवेकभाजां जगति जनानां न तात्त्विकी धिषणा ॥

Those that do not realise the gold understand a golden ornament only as an ornament. So, too, those that are devoid of realisation do not perceive the world to be Brahman. (83)

अहमालम्बनसिद्धं कस्य परोक्षं भवेदिदं ब्रह्म ।
तदपि विचारविहीनैः अपरोक्षयितुं न शक्यते मुग्धैः ॥

How can Brahman be unknown to anyone, which is realisable by means of I-ness?* And yet, it is impossible of realisation by the unenquiring ignorant.(84)

अहमिदमिति च मतिभ्यां सततं व्यवहरति सर्वलोकोऽपि
प्रथमा प्रतीचि चरमा निवसति वपुरिन्द्रियादिबाह्येऽर्थे ॥

All persons carry on their activities at all times by means of the ideas "I" and "this." Of these, the former relates to the inner self, and the latter to external objects like the body, the senses, etc. (85)

वपुरिन्द्रियादिविषयाऽहंबुद्धिश्चेन्महत्यसौ भ्रान्तिः ।
तद्बुद्धिरतस्मिन्नित्यध्यासत्वेन शास्यमानत्वात् ॥ ८६ ॥

* i e. realisable by the experiences common to all, "I am," "I know," "I feel" etc.

If the idea of "I" springs up in respect of the body, senses, etc., it is then a huge delusion; for, delusion is defined as the perception of anything in what is not that thing (86)

तस्मादशेषसाक्षी परमात्मैवाहमर्थ इत्युचितम् ।
अजडवदेव जडोऽयं सत्सम्बन्धाद्भवत्यहङ्कारः ॥ ८७ ॥

It therefore stands to reason that the supreme self that is the witness of all is alone denoted by the idea "I" This I-ness, although devoid of consciousness, becomes conscious, as it were, by its contact with the self. (87)

तस्मात्सर्वशरीरेष्वहमहमित्येव भासते स्पष्टः ।
यः प्रत्ययो विशुद्धः तस्य ब्रह्मैव भवति मुख्योऽर्थः ॥

The direct meaning of the clear and unmixed conception, "I", "I", in all bodies is therefore Brahman alone. (88)

गोशब्दादिव गोत्वं तदपि व्यक्तिः प्रतीयतेऽर्थतया ।
अहमर्थः परमात्मा तद्भ्रान्त्या भवत्यहङ्कारः ॥ ८९ ॥

By the word "cow", the genus 'cow' is primarily meant; but, from the context, a particular cow is also indicated. In the

same way the primary meaning of "I" is the supreme self, but, by virtue of delusion, becomes ego. (89)

दग्धृत्वादिकमयसः पावकसङ्गेन भासते यद्वत् ।
तद्वच्चेतनसङ्गात् अहमि प्रतिभान्ति कर्तृताऽऽदीनि ॥

Just as the power to burn, etc., is manifest in iron by reason of its contact with fire, so do the conditions of doer, (enjoyer) etc., manifest themselves in the "I" by reason of its connection with the self. (90)

देहेन्द्रियादिदृश्यव्यतिरिक्तं विमलमतुलमद्वैतम् ।
अहमर्थमिति विदित्वा तद्व्यतिरिक्तं न कल्पयेत्किञ्चित् ॥

Having understood the meaning of "I" to be the pure, transcendental, secondless (self) that is different from the body, senses and other objects, one should not attribute any other meaning thereto. (91)

यद्वत्सुखदुःखानां अवयवभेदादनेकता देहे ।
तद्वदिह सत्यभेदेऽप्यनुभववैचित्र्यमात्मनामेषाम् ॥९२॥

Just as, in the same body, the pleasures and pains are numerous in respect of the various limbs, so, too, there are differences of experiences in respect of these individual

souls, although there is really no differentiation at all. (92)

किमिदं किमस्य रूपं कथमेतद्भूदमुष्य को हेतुः ।
इति न कदाऽपि विचिन्त्यं चिन्त्यं मायेति धीमता विश्वम्॥

A wise person should never enquire of the universe, 'what is this', 'what is its nature', 'how was it born' and 'what is its cause'. He should merely think of it as delusion. (93)

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव ।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥

The wood is forgotten in the elephant made of wood, and the elephant in the wood. So is the supreme self forgotten in the universe and the universe in the self. (94)

आत्ममये महति पटे विविधजगच्चित्रमात्मना लिखितम् ।
स्वयमेव केवलमसौ पश्यन्प्रमुदं प्रयाति परमात्मा ॥

On the vast canvas of the self, the self itself paints the picture of the various

* Children treat it as an elephant, and the elderly as wood. So the wise see only the supreme self and the ignorant the non-self only.

worlds and the supreme-self itself derives extreme bliss from seeing that picture.* (95)

चिन्मात्रममलमक्षयमद्वयमानन्दमनुभवारूढम् ।
ब्रह्मैवास्ति तदन्यत् न किञ्चिदस्तीति निश्चयो विदुषाम् ॥

The wise have the firm conviction that there is nothing else than the supreme self alone, consisting of pure consciousness, attributeless, imperishable, secondless, of the nature of bliss, and attainable only by direct realisation. (96)

व्यवहारस्य दशेयं विद्याऽविद्येति वेदपरिभाषा ।
नास्त्येव तत्त्वदृष्ट्या तत्त्वं ब्रह्मैव नान्यदस्त्यस्मात् ॥

The talk in the Vedas about knowledge and ne-science relates to the stage of argumentation. From the true standpoint there is no such distinction, because Brahman is the only reality and there is naught else than this. (97)

अस्त्यन्यदिति मतं चेत् तदपि ब्रह्मैव चास्तितारूपम् ।
व्यतिरिक्तमस्तितायाः नास्तितया शून्यमेव तत्सिद्धम् ॥

If one asserts that there *is* anything other than the self, even that is the self in its

* As a painter may draw a picture on the back of his hand and enjoy its sight himself.

aspect of existence. Anything which is different from being existent, is non-existent and therefore a mere void. (98)

तत्त्वावबोधशक्त्या स्थिरताया बाधिताऽपि सा माया ।
आदेहपातमेषां आभात्यात्माऽप्ययं निजो विदुषाम् ॥

For the wise, although delusion has been conquered by the steady power of their knowledge of the self, yet it seems to remain until the death of their bodies. But the self shines for them in its real nature. (99)

एष विशेषो विदुषां पश्यन्तोऽपि प्रपञ्चसंसारम् ।
पृथगात्मनो न किञ्चित् पश्येयुः सकलनिगमनिर्णीतात् ॥

This is the peculiarity of the wise, that, although they are looking at all the variety of phenomenal existence, they could see naught other than the self understood from all the Vedas. (100)

किं चिन्त्यं किमचिन्त्यं किं कथनीयं किमप्यकथनीयम् ।
किं कृत्यं किमकृत्यं निखिलं ब्रह्मेति जानतां विदुषाम् ॥

For the wise that realise everything to be Brahman, what is there to meditate or not meditate, what to speak or not speak, what to do or not do? (101)

निखिलं दृश्यविशेषं दृग्रूपत्वेन पश्यतां विदुषाम् ।
बन्धो नापि न मुक्तिः न परात्मत्वं न चापि जीवत्वम् ॥

For the wise that see all objects as the self (*drik*), there is neither bondage nor liberation, neither the condition of supreme self nor that of individual soul. (102)

असकृदनुचिन्तितानां अव्याहततरनिजोपदेशानाम् ।
प्रामाण्यपरमसीम्नां निगमनमिदमेव निखिलनिगमानाम् ॥

This is the sole ultimate teaching of all the Vedas if they are repeatedly enquired into,—the Vedas which uncontradictably reveal the self and which are the highest authority possible. (103)

इत्थं निबोध्य गुरुणा शिष्यो हृष्यन्प्रणम्य तं पदयोः ।
स्वानुभवसिद्धमर्थं स्वयमेवान्तर्विचारयामास ॥ १०४ ॥

Thus taught by his master, the disciple saluted his feet with joy and meditated within himself on the truth established by his own direct realisation. (104)

अजरोऽहमक्षरोऽहं प्राज्ञोऽहं प्रत्यगात्मबोधोऽहम् ।
परमानन्दमयोऽहं परमशिवोऽहं भवामि परिपूर्णः ॥

I am undecaying, I am imperishable, I am the Lord (*prajna*), I am the consciousness that is the inner self, I am full of supreme bliss, I am the supreme self (*parama siva*), I am the infinite. (105)

आढ्योऽहमात्मभाजां आत्मानन्दानुभूतिरसिकोऽहम् ।
आबालगोपमखिलैः अहमित्यनुभूयमानमहिमाऽहम् ॥

I am the greatest of those that have realised the self I am the enjoyer of the realisation of my own bliss. I am he whose glory is realised as "I" by all beings down to children and the illiterate. (106)

इन्द्रियसुखविमुखोऽहं निजसुखबोधानुभूतिभरितोऽहम् ।
इतिमतिदूरतरोऽहम् भावेतरसुखितचित्तोऽहम् ॥ १०७ ॥

I am averse to sensual pleasures. I am full of the bliss, knowledge and realisation of the self. I am far aloof from any thought of the objective. I am delighted at heart by that which is not objective. (107)

ईशोऽहमीश्वराणां ईर्ष्याद्वेषानुषङ्गरहितोऽहम् ।
ईक्षणविषयमतीनां ईप्सितपुरुषार्थसाधनपरोऽहम् ॥

I am the Lord of Lords. I am devoid of even a touch of jealousy and hatred. I am

he that fulfils the desired object for those who are bent on realising the goal. (108)

उदयोऽहमेव जगतां उपनिषदुद्यानकृतविहारोऽहम् ।
उद्वेलशोकसागरशोषणबाडवहुतवहार्चिरहम् ॥ १०९ ॥

I alone am the origin of the worlds. I am he that sports in the garden of the *Upanishads.* I am the flame of the sub-marine fire that will dry up the overflowing ocean of sorrow. (109)

ऊर्जस्वलनिजविभवैः ऊर्ध्वमधस्तिर्यगश्नुवानोऽहम् ।
ऊहापोहविचारैः उररीकृतवत्प्रतीयमानोऽहम् ॥ ११० ॥

I pervade up and down and around with my own extraordinary glories. I am he who appears to be determined by means of argument, counter argument and enquiry. (110)

ऋषिरहमृषिगणकोऽहं सृष्टिरहं सृज्यमानमहमेव ।
ऋद्धिरहं वृद्धिरहं तृप्तिरहं तृप्तिदीपदीप्तिरहम् ॥ १११ ॥

I am the seer. I am the host of seers. I am the act of creation and I myself am the created. I am prosperity, I am progress, I am satisfaction, I am the glow of the lamp of satisfaction. (111)

एकोऽहमेतदीदृशमेवमिति स्फुरितभेदरहितोऽहम् ।
एष्टव्योऽहमनीहैः अन्तस्सुकृतानुभूतिरहितोऽहम् ॥११२॥

I am one. I am devoid of all distinctions, such as "this," "like this" or "thus." I am he that should be worshipped by the non-desirous. I am devoid of the inner feeling of merit or demerit (112)

ऐक्यावभासकोऽहं वाक्यपरिज्ञानपावनमतीनाम् ।
ऐशमहमेव तत्त्वं नैशतमःप्रायमोहमिहिरोऽहम् ॥११३॥

I am the revealer of oneness I alone am the supreme reality for minds purified by a thorough understanding of the (Vedantic) formula I am the sun that dispels ignorance like the darkness of the night. (113)

ओजोऽहमोषधीनां ओतप्रोतायमानभुवनोऽहम् ।
ओंकारसारसोल्लसदात्मसुखामोदमत्तभृङ्गोऽहम् ॥

I am the efficacy of herbs I am the warp and woof of the worlds. I am the bee intoxicated with the fragrance of the bliss of self emanating from the lotus of the sacred syllable *Om.* (114)

औषधमहमशुभानां औपाधिकधर्मजालरहितोऽहम् ।
औदार्यातिशयोऽहं विविधचतुर्वर्गतारणपरोऽहम् ॥११५॥

I am the healing balm for evils I am devoid of all conditional properties I am the acme of liberality I am he that rescues all by (granting) the fourfold desires in various ways. (115)

अङ्कुशमहमखिलानां महत्तया मत्तवारणेन्द्राणाम् ।
अम्बरमिव विमलोऽहं शम्बररिपुजातविकृतिरहितोऽहम्

I am the goad of all powerfullest elephants, being greater than them. I am as spotless as space. I am devoid of emotions generated by the god of love. (116)

आत्मविकल्पमतीनां अस्खलदुपदेशगम्यमानोऽहम् ।
अस्थिरसुखविमुखोऽहं सुस्थिरसुखबोधसम्पदुचितोऽहम्

Amidst doubts and doctrines regarding the self, I am he that is realised by unerring instruction I am averse to transient pleasures. I am fittest for the plenitude of eternal bliss and knowledge. (117)

करुणारसभरितोऽहं कबलितकमलासनादिलोकोऽहम् ।
कलुषाहंरहितोऽहं कल्मषसुकृतोपलेपरहितोऽहम् ॥

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* *Dharma*, merit, *artha*, riches, *kama*, pleasure and *moksha*, liberation.

I am filled with the nectar of mercy. I am he that devours all the worlds including that of the lotus-seated.* I am devoid of the sinful "I". I am free from the contagion of sin and virtue. (118)

खानामगोचरोऽहं खातीतोऽहं खपुष्पभवगोऽहम् ।
खलजनदुरासदोऽहं खण्डज्ञानापनोदनपरोऽहम् ॥

I am beyond the scope of the senses. I transcend the ether (*akasa*). I pervade phenomenal existence which is (unreal) like a skyflower. I am unattainable by the wicked. I am bent on dispelling imperfect knowledge. (119)

गलितद्वैतकथोऽहं गेहीभवदखिलमूलहृदयोऽहम् ।
गन्तव्योऽहमनीहैः गत्यागतिरहितपूर्णबोधोऽहम् ॥

The very mention of duality will slip away from me. I am he whose dwelling is the innermost heart of all I am attainable by the contented. I am the perfect consciousness that knows no going or coming. (120)

घनतरविमोहतिमिरप्रकरप्रध्वंसभानुनिकरोऽहम् ।
घटिकावासररजनीवत्सरयुगकल्पकालभेदोऽहम् ॥१२१॥

* The four-faced Brahma.

I am a host of suns for destroying the accumulated darkness of densest delusion. I am the various divisions of time, hour, day, night, year, *yuga* and *kalpa*. (121)

चरदचरदात्मकोऽहं चतुरमतिश्लाघ्यचरितोऽहम् ।
चपलजनदुर्गमोऽहं चञ्चलभवजलधिपारदेशोऽहम् ॥

The sentient and the non-sentient are my forms. My actions are extolled by the wisest. I am inaccessible to the unsteady. My abode is the other shore of the boisterous ocean of phenomenal existence. (122)

छन्दस्सिन्धुनिगूढज्ञानसुखाह्लादमोदमानोऽहम् ।
छलपदविहितमतीनां छन्नोऽहं शान्तिमार्गगम्योऽहम् ॥

I am elated with the joy of conscious bliss that is hidden down the ocean of the Vedas I am concealed to those whose minds are fond of deceptive verbiage. I am attainable by the way of peace. (123)

जलजासनादिगोचरपञ्चमहाभूतमूलभूतोऽहम् ।
जगदानन्दकरोऽहं जन्मजरारोगमरणरहितोऽहम् ॥

I am the root of all objects from the lotus-seated (Brahma) downwards and of the five great elements. I impart bliss to

the worlds. I am free from birth, age, disease and death. (124)

झंकृतिहुंकृतिशिञ्जितबृंहितमुखविविधनादभेदोऽहम् ।
झटितिघटितात्मवेदनदीपपरिस्फुरितहृदयभवनोऽहम् ॥

I am the several varieties of noise like the buzz, the grunt, the tinkling and the roar. I am he that illuminates the mansion of the heart by the lamp of self-realisation promptly lit. (125)

ज्ञानमहं ज्ञेयमहं ज्ञाताऽहं ज्ञानसाधनगणोऽहम् ।
ज्ञातृज्ञानज्ञेयविनाकृतमस्तित्वमात्रमेवाहम् ॥ १२६ ॥

I am knowledge. I am the known I am the knower. I am all the aids to knowledge. I am that pure sole existence bereft of knower, knowledge and known. (126)

तत्त्वातीतपदोऽहं तदन्तरोऽस्मीतिभावरहितोऽहम् ।
तामसदुरधिगमोऽहं तत्त्वंपदबोधबोध्यहृदयोऽहम् ॥

My nature is beyond all principles. I am devoid of the thought that I am among them. I am difficult of attainment for the ignorant. My secret is realisable by a knowledge of the words "that" and "thou." (127)

दैवतदैत्यनिशाचरमानवतिर्यङ्महीधरादिरहम् ।
देहेन्द्रियरहितोऽहं दक्षिणपूर्वादिदिग्विभागोऽहम् ॥

I am the foremost of all deities, demons, fiends, men, animals and mountains. I am without body and senses I am the various directions like south, east, etc (128)

धर्माधर्ममयोऽहं धर्माधर्मादिबन्धरहितोऽहम् ।
धार्मिकजनसुलभोऽहं धन्योऽहं धातुरादिभूतोऽहम् ॥

I am of the nature of right and wrong I am free from the bondage of right and wrong etc. I am easily attainable by those that follow the right. I am the happiest. I am the origin of the Creator himself. (129)

नामादिविरहितोऽहं नरकस्वर्गापवर्गरहितोऽहम् ।
नादान्तवेदितोऽहं नानागमनिखिलविश्वसारोऽहम् ॥

I am devoid of names (and forms) etc. I am free from hell, heaven and liberation. I am he that is realised by the ultimate inner sound. I am the essence of all the Vedas and of the whole universe. (130)

परजीवभेदबाधकपरमार्थज्ञानशुद्धचित्तोहम् ।
प्रकृतिरहं विकृतिरहं परिणतिरहमस्मि भागधेयानाम् ॥

I am he whose mind is purified by the knowledge of the reality which dispels the distinction between the supreme self and the individual soul. I am the original I am the change. I am the fruition of all fortunes. (131)

फणधरभूधरवारणविग्रहविधृतप्रपञ्चसारोहम् ।
फालतलोदितलोचनपावकपरिभूतपञ्चबाणोहम् ॥१३२॥

In the shape of the serpent, the mountain and the elephant, I bear the whole weight of the world. I (am Siva who) destroyed the five-arrowed (Cupid) by the fire emanating from the eye in the forehead. (132)

बद्धो भवामि नाहं बन्धान्मुक्तस्तथापि नैवाहम् ।
बोध्यो भवामि नाहं बोधोहं नैव बोधको नाहम् ॥

I never become bound. So, too, I am never liberated from bondage. I am never such as to be taught I am not the teaching. I am not the teacher. (133)

भक्तिरहं भजनमहं मुक्तिरहं मुक्तियुक्तिरहमेव ।
भूतानुशासनोऽहं भूतभवद्भव्यमूलभूतोऽहम् ॥ १३४ ॥

I am devotion. I am worship. I am liberation. I alone am the means to liberation. I

am the ruler of all beings. I am the root-cause of all that is past, present and future. (134)

मान्योऽहमस्मि महतां मन्दमतीनाममाननीयोहम् ।
मदरागमानमोहितमानसदुर्वासनादुरापोहम् ॥ १३५ ॥

I am respected by the great. I am disrespected by the ignorant. I am difficult to attain, owing to the evil tendencies of the mind deluded by pride, desire and vanity. (135)

यजनयजमानयाजकयागमयोहं यमादिरहितोहम् ।
यमवरुणयक्षवासवराक्षसमरुदीशवह्निरूपोहम् ॥ १३६ ॥

I am the sacrificial rite, the sacrificer, the priest and the sacrifice. I am free from control of mind etc.* I am Yama, Varuna, Kubera, Indra, Nirriti, Vayu, Isvara and Agni.† (136)

रक्षाविधानशिक्षावीक्षितलीलावलोकमहिमाहम् ।
रजनीदिवसविरामस्फुरदनुभूतिप्रमाणसिद्धोहम् ॥१३ ॥

I am the glory of that playful glance that affords protection and witnesses the control

* The eight limbed (or Raia—) Yoga.

† The eight deities presiding over the eight cardinal points.

(of the universe.) I am established by the authority of that realisation which springs up amidst conditions wherein there is neither night nor day. (137)

लक्षणलक्ष्यमयोहं लाक्षणिकोहं लयादिरहितोहम् ।
लाभालाभमयोहं लब्धव्यानामलभ्यमानोहम् ॥ १३८ ॥

I am the definition and the defined. I am the implied meaning. I am devoid of dissolution etc. I am the gain and the loss. I am the unattained amidst the attainable. (138)

वर्णाश्रमरहितोहं वर्णमयोहं वरेण्यगण्योहम् ।
वाचामगोचरोहं वचसामर्थे पदे निविष्टोहम् ॥ १३९ ॥

I have no castes or rules of life. I am the sacred syllables. I am the respected among the most respectable. I am beyond the scope of speech. I am within the words and the meaning of every sentence (139)

शमदमविरहितमनसां शास्त्रशतैरप्यगम्यमानोहम् ।
शरणमहमेव विदुषां शकलीकृतविविधसंशयगणोहम् ॥

I am unattainable even by hundreds of philosophies for minds that are devoid of peace and self-control. I am the sole refuge

of the wise. I break to pieces countless doubts of various sorts. (140)

षड्भावविरहितोहं षड्गुणरहितोहमहितरहितोहम् ।
षट्कोशविरहितोहं षट्त्रिशत्तत्त्वजालरहितोहम् ॥१४१॥

I am free from the six states* and the six tastes.† I have no enemy. I am free from the six bodily sheaths‡ I am beyond the thirty-six principles.§ (141)

संवित्सुखात्मकोहं समाधिसंकल्पकल्पवृक्षोहम् ।
संसारविरहितोहं साक्षात्कारोऽहमात्मविद्यायाः ॥१४२॥

I am the bliss of realisation. I am the celestial tree that grants the desire for absorbed contemplation. I am free from phenomenal condition. I am the direct realisation of the Vedanta (*atma vidya*). (142)

हव्यमहं कव्यमहं हेयोपादेयभावशून्योहम् ।
हरिरहमस्मि हरोहं विधिरहमेवास्मि कारणं तेषाम् ॥

* Birth, existence, growth, ripeness, decay, death.
† Sweet, sour, salt, bitter, pungent and astringent.
‡ Skin muscles, blood, nerves, bones and marrow.
§ The five elements, the five pranas (vital breaths), the five sensory and the five motor organs, the four aspects of the mind, *mahat*, *kala*, (time), *pradhana*, *maya*, *avidya*, *purusha*, *bindu*, *nada*, *sakti*, *siva*, *santa* and *atita*.

I am the oblation to the gods and the oblation to the *manes* I am devoid of all ideas of rejection and acceptance. I am Vishnu, I am Siva, I am Brahman (the creator), and I alone am their cause. (143)

क्षालितकलुषमयोऽहं क्षपितभवक्लेशजालहृदयोऽहम् ।
क्षान्ताद्यक्षरसुघटितविविधव्यवहारमूलमहमेव ॥ १४४ ॥

All my sins have been washed away. The sorrows of phenomenal existence have been dispelled from my heart. I am the root of all the various activities expressed by the letters ending with *ksha* and beginning with *a*.* (144)

बहुभिः किमेभिरुक्तैः अहमेवेदं चराचरं विश्वम् ।
शीकरफेनतरङ्गाः सिन्धोरपराणि न खलु वस्तूनि ॥

Why say so much! All this universe, sentient and non-sentient, is myself. Spray and foam and wave are not, in reality, substances different from the ocean. (145)

शरणं न हि मम जननी
न पिता न सुता न सोदरा नान्ये ।
परमं शरणमिदं स्यात्
चरणं मम मूर्ध्नि देशिकन्यस्तम् ॥ १४६ ॥

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* अ (*a*) and क्ष (*ksha)* are the first and last letters of the Samskrit alphabet.

My refuge is neither my mother, nor father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head. (146)

आस्ते देशिकचरणं निरवधिरास्ते तदीक्षणे करुणा ।
आस्ते किमपि यदुक्तं किमतः परमस्ति जन्मसाफल्यम्

There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfilment of life? (147)

हिमकरकरौघसान्द्राः कांक्षितवरदानकल्पकविशेषाः ।
श्रीगुरुचरणकटाक्षाः शिशिराश्शमयन्ति चित्तसन्तापम् ॥

The looks of the venerable master are as full as the flood of rays of the (full) moon, they are a variety of the celestial tree in granting whatever boon is desired, and they soothen and quell the sorrow of the mind. (148)

कबलितचञ्चलचेतोगुरुतरमण्डूकजातपरितोषा ।
शेते हृदयगुहायां चिरतरमेकैव चिन्मयी भुजगी ॥

In the cave of the heart there lies for ever by herself, the serpent-maid of pure

consciousness, made happy by swallowing the huge frog of a fickle mind. (149)

मयि सुखबोधपयोधौ महति ब्रह्माण्डबुद्बुदसहस्रम् ।
मायाविशेषशालिनि भूत्वा भूत्वा पुनस्तिरोधत्ते ॥

In the vast ocean of bliss and realisation, which is myself, characterised by *maya*, a thousand universe-bubbles spring up and disappear again and again. (150)

गुरुकृपयैव सुनावा प्राक्तनभाग्यप्रवृद्धमारुतया ।
दुस्सहदुःखतरङ्गः तुङ्गः संसारसागरस्तीर्णः ॥ १५१ ॥

Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable. (151)

सति तमसि मोहरूपे विश्वमपश्यं तदेतदित्यखिलम् ।
उदितवति बोधभानौ किमपि न पश्यामि किं त्विदं चित्रम्

While there was the darkness of ignorance, I saw the whole universe as a reality before my eyes. But when the sun of

knowledge has risen, I see nothing at all. This is wonderful! (152)

नाहं नमामि देवान् देवानतीत्य न सेवते देवम् ।
न तदनु करोति विधानं तस्मै यतते नमो नमो मह्यम् ॥

I prostrate not to the gods One who is beyond all gods does not salute a god. After that stage, one does no prescribed act. I prostrate again and again to my own self, which is the root of all endeavour (153)

इत्यात्मबोधलाभं मुहुरप्यनुचिन्त्य मोदमानेन ।
प्रारब्धकर्मणोऽन्ते परं पदं प्राप्यते स्म कैवल्यम् ॥

Thus, rejoicing again and again at the thought of his having gained the knowledge of the self, he reaches the supreme state of absoluteness (*kaivalya*), when the fruits of actions ripe for present enjoyment are exhausted. (154)

मोहान्धकारहरणं संसारोद्वेलसागरोत्तरणम् ।
स्वात्मनिरूपणमेतत् प्रकरणमकुरुत दक्षिणामूर्तिः ॥

The Lord facing the south*, himself, has composed this work entitled "The

* Dakshinamurti, the Lord Siva in the shape of a spiritual teacher.

definition of one's own self", which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. (155)

अज्ञानान्ध्यविहन्ता विरचितविज्ञानपङ्कजोल्लासः ।
मानसगगनतलं मे भासयति श्रीनिवासगुरुभानुः ॥

The sky of my mind is illumined by the sun of the master who is the Lord Vishnu that destroys the darkness of ignorance and causes the lotus of realisation to blossom. (156)

Here Ends
The Definition of One's Own Self.

MISCELLANEOUS STOTRAS

REPRINT FROM

"PRAYERS, PRAISES AND PSALMS"

॥ आचार्यकृतस्तोत्राणि ॥



गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
समर्प्यैकं चेतस्सरसिजमुमानाथ भवते
सुखेनावस्थातुं जन इह न जानाति किमहो ॥

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।
चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥

अङ्कोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुस्सरिद्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा तद् भक्तिरित्युच्यते ॥

The Sivanandalahari, 9, 59, 61.

Stupid man enters deep lakes and wanders over lonely and terrible forests and long mountains, in search of flowers. Alas! do not people here know to offer you, O Lord of Uma, the single lotus of their heart and rest in happiness?

Lord of Gauri! as the swan loves the lotus-bed, the Chataka bird, the dark (water-laden) cloud, the Koka bird, the sun every day and the Chakora bird, the moon,—even so, O Lord of beings, my mind desires your lotus-feet, which, sought through the path of knowledge, bestow the happiness of salvation.

As its own seeds reach back the Ankola tree, as a needle is drawn to the magnet, as a chaste wife remains with her own lord, as a creeper clings to the tree, as the river merges in the ocean,—if thought thus reaches the lotus-feet of Lord Pasupati and remains there for all time, that is said to be devotion.

The Sivanandalahari, 9, 59, 61.

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
न जाने मुद्रास्ते तदपि च न जाने विलपनं
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥

विधेरज्ञानेन द्रविणविरहेणालसतया
विधेयाशक्यत्वात् तव चरणयोर्या च्युतिरभूत् ।
तदेतत्क्षन्तव्यं जननि सकलोद्धारिणि शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥

आपत्सु मग्नः स्मरणं त्वदीयं
करोमि दुर्गे करुणार्णवेशि ।
नैतच्छठत्वं मम भावयेथाः
क्षुधातृषार्ता जननीं स्मरन्ति ॥

The Devyaparadhakshamapana Stotra, 1, 2, 10.

यत्रैव यत्रैव मनो मदीयं
तत्रैव तत्रैव तव स्वरूपम् ।
यत्रैव यत्रैव शिरो मदीयं
तत्रैव तत्रैव पदद्वयं ते ॥

The Tripurasundari Vedapada Stotra, 10.

I know no Mantra, Yantra or Stotra; I know no invocation or contemplation; I know no stories in your praise; I know not your Mudras, not even how to cry out (to you); simply, I know, Mother, to run after you, which (itself) destroys (all my) distress.

By a mistake of fate, poverty, laziness or the impossibility of becoming your devotee, I have dropped from your feet. Auspicious Mother! Goddess who uplifts all! this must be excused (by you). A bad son may be born; but there is no bad mother anywhere

Goddess Durga, ocean of compassion, I think of you (only) when I am immersed in calamities; do not take it as roguery on my part; (only) when hungry and thirsty do (children) think of their mother.

The Devyaparadhakshamapana Stotra, 1, 2, 10.

Wherever my mind, there be your form; wherever my head, there be your feet.

The Tripurasundari Vedapada Stotra, 10.

भज गोविन्दं भज गोविन्दं
भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले
न हि न हि रक्षति डुकृञ्करणे ॥
मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥
नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।
विद्धि व्याध्यभिमानग्रस्तं
लोकं शोकहतं च समस्तम् ॥
यावद्वित्तोपार्जनशक्तः
तावन्निजपरिवारो रक्तः ।
पश्चाज्जीवति जर्जरदेहे
वार्तां कोऽपि न पृच्छति गेहे ॥
बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परे ब्रह्मणि कोऽपि न सक्तः ॥

Worship Lord Govinda, worship Him, worship Him, you fool! When your appointed time draws near, (your) knowledge of grammar will not save you, never.

Fool! abandon the desire for amassing wealth; cultivate good thoughts in your mind devoid of avarice; the wealth which you get, as a result of your past Karman—please your mind with that.

The water on the lotus-leaf is extremely unsteady; even so is life fickle in the extreme; know that, gripped by disease and desire, the whole world becomes struck with misery.

So long as man is efficient to earn money, those around him are attached to him; if he survives as a decrepit, none will even call at his house to enquire of him.

The boy is immersed in play; the youth, in the youthful damsel; the old, in anxiety; (but) none in the Supreme Being!

कुरुते गङ्गासागरगमनं
  व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
  मुक्तिं न भजति जन्मशतेन ॥

पुनरपि जननं पुनरपि मरणं
  पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
  कृपयाऽपारे पाहि मुरारे ॥

त्वयि मयि चान्यत्रैको विष्णुः
  व्यर्थं कुप्यसि मय्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्मानं
  सर्वत्रोत्सृज भेदाज्ञानम् ॥

गेयं गीतानामसहस्रं
  ध्येयं श्रीपतिरूपमजस्रम् ।
नेयं सज्जनसङ्गे चित्तं
  देयं दीनजनाय च वित्तम् ॥

The Mohamudgara.

One goes on pilgrimages to the Ganges and the ocean, keeps vows, or makes gifts; (but),—whatever the creed—the man devoid of knowledge does not obtain deliverance (even) after a hundred births.

Birth again, death again and lying again in the womb of a mother! O God Murari! kindly save (me) from this endless Samsara, so difficult to overcome.

In you, in me and elsewhere also, it is all one God Vishnu; in vain do you become intolerant and angry towards me; see your Self in everything; leave off the nescience of (seeing) difference everywhere

The 'Gita' and the 'Thousand Names' of the Lord must be sung; the form of the Lord of Goddess Lakshmi (Hari) must be constantly contemplated; the mind must be led to the company of the good and the possessions (one has) must be given to the distressed.

The Mohamudgara.

प्रातस्स्मरामि देवस्य
सवितुर्भर्ग आत्मनः ।
वरेण्यं तद्धियो यो नः
चिदानन्दे प्रचोदयात् ॥

The Sadacharanusandhana, 3.

प्रातर्नमामि तमसः परमर्कवर्णं
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेषमूर्तौ
रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥

The Pratassmarana Stotra, 3.

काशीक्षेत्रं शरीरं
त्रिभुवनजननी व्यापिनी ज्ञानगङ्गा,
भक्तिः श्रद्धा गयेयं,
निजगुरुचरणध्यानयोगः प्रयागः ।
विश्वेशोऽयं तुरीयं
सकलजनमनस्साक्षिभूतोऽन्तरात्मा
देहे सर्वं मदीये
यदि वसति पुनस्तीर्थमन्यत्किमस्ति ॥

The Kasipanchaka, 5.

I think of, at dawn, the foremost effulgence of my divine and creative Self, that it may direct our (my) mind(s) to the Bliss of Consciousness.

The Sadacharanusandhana, 3

I bow, in the early morning, to the Full, the Eternal, that sun-hued Purushottama beyond the darkness, in whose all-comprehending form, this entire universe has been made to flash forth, like a snake where there is (only) a rope.

The Pratassmarana Stotra, 3.

This body is the holy place of *Benares*; (and here flows) the all-pervasive *Ganges* of Wisdom, the mother of the three worlds; this devotion and this faith are *Gaya*; the contemplation of the feet of my own preceptor is *Prayaga* (*Allahabad*); this inner self, the Brahman, the witness of the mind of all people, is the God, the Lord of the universe; if everything (thus) abides in myself, is there any other shrine (besides it)?

The Kasipanchaka, 5

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥

(O Mother!) whatever I articulate, may that be the saying of thy prayer; may all my manual craft be the gestures of your worship; may my walking be going round you; my eating (and drinking), offering oblations (to you); my lying down, prostrating (before you); may all my enjoyments be in the spirit of offering myself to you;—whatever act I do, may that be synonymous with your worship.

The Saundaryalahari, 27.

अयः स्पर्शे लग्नं सपदि लभते हेमपदवीं
यथा रथ्यापाथः शुचि भवति गङ्गौघमिलितम् ।
तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
त्वयि प्रेम्णा सक्तं कथमिव न जायेत विमलम् ॥

Just as iron coming into contact with the philosopher's stone attains at once the rank of gold and street-water becomes pure when it gets mixed up with the flood of the Ganges, even so, how will my mind, extremely dirty with all sorts of sin, not become pure if it is united to you in love?

The Anandalahari, 12.

अयं दानकालस्त्वहं दानपात्रं
भवान्नाथ दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यं
कृपाशील शंभो कृतार्थोऽस्मि तस्मात् ॥

दरिद्रोऽस्म्यभद्रोऽस्मि भग्नोऽस्मि दूये
विषण्णोऽस्मि सन्नोऽस्मि भिन्नोऽस्मि चाहम् ।
भवान्प्राणिनामन्तरात्माऽसि शंभो
ममाधिं न वेत्सि प्रभो रक्ष मां त्वम् ॥

This is the time to give; I am deserving of your gift; you are a donor; I beg not of any beside you; and give me firm devotion to you alone, O Siva of compassionate nature! With that am I satisfied.

I am poor, unfortunate, broken, grief-stricken, done up, torn asunder. O Siva, you are the inner soul within living beings and (yet) you do not know my suffering! O Lord, do protect, me.

The Sivabhujanga Stotra, 11, 16.

दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्तिः
मुखे मे पवित्रं सदा तच्चरित्रम् ।
करे तस्य कृत्यं वपुस्तस्य भृत्यं
गुहे सन्तु लीना ममाशेषभावाः ॥

कलत्रं सुता बन्धुवर्गः पशुर्वा
नरो वाऽथ नारी गृहे ये मदीयाः ।
यजन्तो नमन्तस्स्तुवन्तो भवन्तं
स्मरन्तश्च ते सन्तु सर्वे कुमार ॥

Skanda's form in my eyes, His glories in my ears, always His sanctifying exploits on my lips, His worship on my hands and His service in my whole body,—may my entire being be absorbed in Guha.

Wife, children, kinsmen, cattle, male or female, everybody belonging to me in my house,—let all of them, O Kumara, be worshipping you, bowing to you, praising you and thinking of you

The Subrahmanyabhujanga Stotra, 26, 28.

शिलाऽपि त्वदङ्घ्रिक्षमासङ्गिरेणु-
प्रसादाद्धि चैतन्यमाधत्त राम ।
नरस्त्वत्पदद्वन्द्वसेवाविधानात्
सुचैतन्यमेतीति किं चित्रमत्र ॥

O Rama, by the grace of the dust of your foot-step, even the stone attained consciousness; where is the wonder in it if man attains the consciousness of Godhood by doing service at your feet?

The Ramabhujanga Stotra, 16.

कदा वा हृषीकानि साम्यं भजेयुः
कदा वा न शत्रुर्न मित्रं भवानि ।
कदा वा दुराशाविषूचीविलोपः
कदा वा मनो मे समूलं विनश्येत् ॥

O Goddess Bhavani, when will (my) senses attain equanimity? When will there be (for me) neither foe nor friend? When will the pestilence of evil desire cease? When will my mundane mentality perish to its roots?

The Devibhujanga Stotra, 20,

संसारवृक्षमघबीजमनन्तकर्म-
शाखाशतं करणपत्रमनङ्गपुष्पम् ।
आरुह्य दुःखफलितं पततो दयालो
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

अन्धस्य मे हृतविवेकमहाधनस्य
चोरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।
मोहान्धकूपकुहरे विनिपातितस्य
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥

O Compassionate Man-Lion God with Goddess Lakshmi! Give the support of your hand to me who, having got up the tree of Samsara, grown from the seed of sin, with the numerous boughs of Karman, leaves of senses, flower of worldly enjoyment and fruit of sorrow, is falling down.

O Man-Lion Lord with Goddess Lakshmi! Give the support of your hand to me, the blind man who has been looted of his great wealth of wisdom by the violent bandits called senses and has been flung (by them) into the deep desolate well of delusion.

The Lakshminrisimha Stotra.

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